



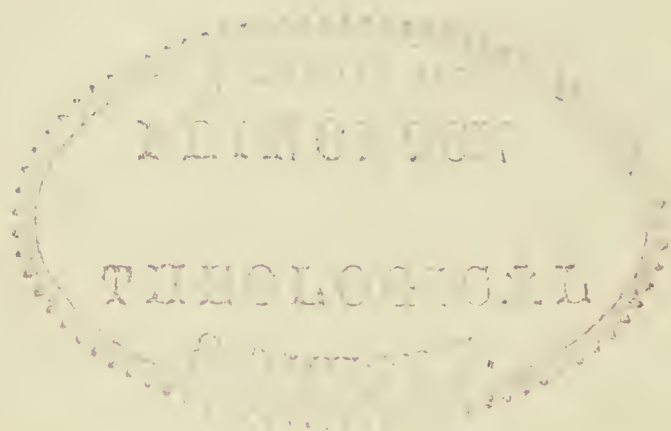
SPARE
MINUTE
SERIES

THE MIGHT

OF RIGHT

ROBERTSON






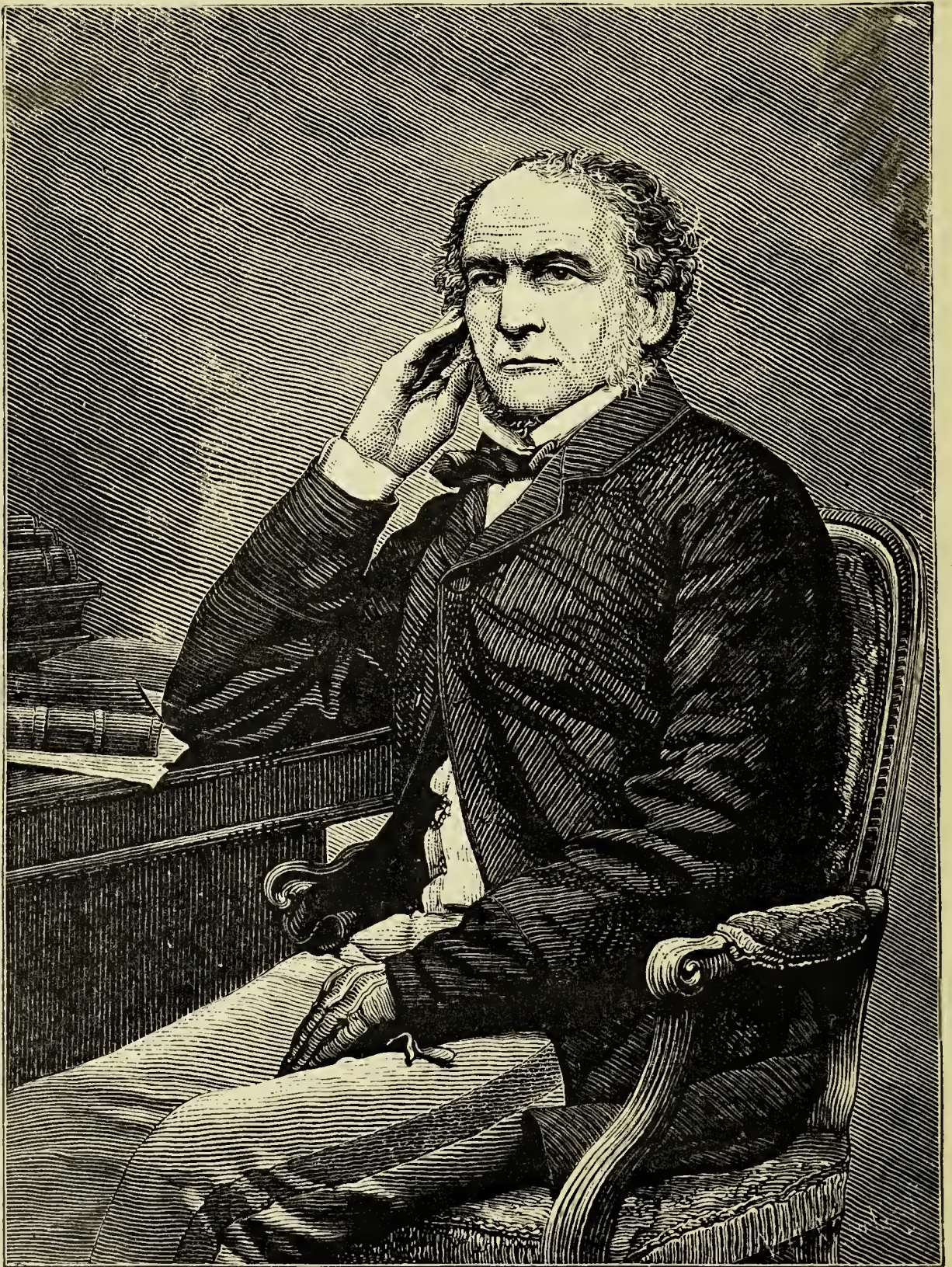
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Gladstone, W. E. 1809-1898.

The might of right



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SPARE MINUTE SERIES.

THE MIGHT OF RIGHT.

FROM THE WRITINGS OF WILLIAM EWART GLADSTONE.

SELECTED BY

E. E. BROWN.

WITH AN INTRODUCTION BY

JOHN D. LONG.

BOSTON:

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1880.



INTRODUCTION.

IT was a worth-while suggestion to provide for spare minutes communion with the choice utterances of an ample mind loosed from task-work and at large in "the Sabbath of that deeper sea," where its contemplations are serenest. Great men are no longer of most interest for the events of their lives. We rate them rather by the measure and influence of their thought and speech. So the following extracts are a good biography in short of Mr. Gladstone, for they reveal him in something better than his political greatness — they reveal him in what makes him and best makes any man great — the loftiness of his moral sentiment.

This book comes at an opportune moment, when the whole world is on tip-toe to catch a glimpse of the foremost man in England. Certainly so sympathetic toward him is

the American heart that for us his return to the premiership brings with it almost the warmth and exultation of a victory of our own. His kindly words in our behalf, his recognition of our achievements and progress, his avowed faith in the elasticity and promise of our political system and in the ability of our public men to maintain it, his admiration of our national financial triumphs, and his whole career of liberal statesmanship have given him a strong hold upon our regard. No premier since the first Pitt has excelled him in the admiration of the daughter-land.

It is only necessary to read these extracts from his pen to realize how varied the culture, how outreaching the experience and pursuits, how vast the range of study and observation that have all conspired to forge the armor and temper the sword of this champion of the liberals. Not the painstaking fabrications that exhaust the materials from which they rise, they are rather the overflow of a capacious mind fed from unfailing springs. The philosopher, the poet, the teacher, the divine together, and not alone the statesman, might have written them. A lover of the rarest learning of the closet, he has not forgotten that education should be as broadcast as the children of men: a leader of government, he has not forgotten that government is for all the people: guarding the interests of capital, he has been tender of the rights of labor. Orator, financier, scholar, premier and statesman, born in the middle and most fortunate level of English social life, educated at Eton and at Oxford, in the very splendor of his elevation a commoner still, versatile, brilliant, a man of letters and critic of the classics, a defender of the Christian faith, and now the head of the British

government, whom the Queen cannot but beg accept its leadership, he typifies the fullness of the success of the highest English ambition in the arena of public life. How worthy of that eminence, how wide his research, how large his humanity, how clear his reasoning and statement, how elevated his thought, how refined his discourse, and what truth, duty, liberty, Christianity, government, knowledge, faith, conscience, and all the moral foundations mean to such a man — what expression they find upon his lips — and how great to him and in him is the might of right, the following pages will help to show. If they do not suggest the diamond flash of genius, they do suggest the refined gold of consummate character and talents.

J. D. L.

HINGHAM, May 4th, 1880.

WILLIAM EWART GLADSTONE, M.P.D.C. ETC.

WILLIAM Ewart Gladstone — orator, financier, man of letters, statesman — was born in Liverpool, England, on the 29th of December, 1809. His father, John Gladstone — a self-made man whose remarkable career raised him, in after years, to the baronetcy — was the son of a corn-merchant of Leith, near Edinburgh ; and it is interesting to note that the original spelling of the name was Gladstanes, or Gledstanes, from the Scottish *gled*, meaning “a hawk,” and *stanes*, which signifies “rocks.” His mother, the daughter of Mr. Andrew Robertson of Stornoway, is described by one who knew her intimately as “a lady of very great accomplishments ; of fascinating manners ; of commanding presence and high intellect.” Certain writers upon genealogy connect the marriage of John Gladstone with Miss Robertson to a royal descent

from Henry III. of England and Robert Bruce of Scotland; but the illustrious son would claim for the Gladstone family no greater honor than that of having risen, by energy, industry and native force of character, from the ranks of the so-called middle class to the highest positions of public esteem. "I know not," he says, "why commerce in England should not have its old families, rejoicing to be connected with commerce from generation to generation. I think it a subject of sorrow, and almost of scandal, when those families who have either acquired or recovered station and wealth through commerce, turn their backs upon it, and seem to be ashamed of it. It certainly is not so with my brother or with me. His sons are treading in his steps, and one of my sons, I rejoice to say, is treading in the steps of my father and my brother." Of his Scotch descent, he says :

"If Scotland is not ashamed of her sons, her sons are not ashamed of Scotland; and the memory of the parents to whom I owe my being combines with various other considerations to make me glad and thankful to remember that the blood which runs in my veins is exclusively Scottish."

When only twelve years of age, the bright, precocious boy, would discuss with his father the public questions of the day; and the great conservative leader, George Canning, a frequent visitor in those days at the Gladstone mansion, exerted not a little influence in the formation of his early political principles. In the fall of 1821 he entered Eton, and his six years of faithful, earnest study here, laid the foundation of that classical knowledge for which he has since become so renowned.

Even his boyish contributions to the *Eton Miscellany* seemed to foretell the coming man, and it is extremely interesting to trace the rapid unfolding of his mental powers during these scholastic years. In 1829 he went to Christ University, Oxford, where he was made a student on the foundation. His University life served to strengthen and confirm his conservative principles. "Perhaps it was my own fault," he says, "but I did not learn, when at Oxford, that which I have learned since, viz., to set a due value on the imperishable and the inestimable principles of human liberty. The temper which I think too much prevailed at that time in academic circles was, that liberty was regarded with jealousy, and fear could not be wholly dispensed with."

When, however, in 1831 the young collegiate graduated double first-class, he had won the highest honors attainable at the University, and acquired a tenacity of religious principle that no temptation, could undermine. His conscientiousness was so remarkable that, Kinglake says, "it was believed that if he were to commit even a little sin, or to imagine an evil thought, he would instantly arraign himself before the dread tribunal which awaited him within his own bosom; and that, his intellect being subtle and microscopic, and delighting in casuistry and exaggeration, he would be likely to give his soul a very harsh trial, and treat himself as a great criminal for faults too minute to be visible to the naked eyes of a layman."

At the close of his University career he travelled for a few months upon the Continent, spending the greater portion of his time in Italy. This was in

1832, a year memorable in the Parliamentary history of England for the passage of the famous Reform Bill: and it was upon the urgent request of the Duke of Newcastle, that in September of that year, young Gladstone returned from the Continent to contest the representation of Newark. He was a total stranger to the electors, but it was not long before he won great popularity. One who remembers him well at this period describes him as a young man of most attractive bearing. His broad intellectual forehead, large dark eyes, and thoughtful, earnest expression prepossessed every one in his favor: and his oratory was at once so eloquent, so vigorous, and so strikingly in contrast with his youthful appearance that his age was a constant matter of doubt. He was only twenty-two, at the time when he made his first election address, and when, the following year, the successful candidate took his seat in the House of Commons, he was called by the opposite party the "boy," from Newark. From the delivery of his maiden speech, however, Mr. Gladstone seems to have won great favor in Parliament. Whenever he spoke the other members knew he had something worth the saying; and his modest demeanor, eloquent words, and earnest manner always commanded a hearing.

He was soon well known as the "rising hope of the stern, unbending Tories," and when, in 1834, Sir Robert Peel became Prime Minister the young member accepted from him the office of Junior Lord of the Treasury. In 1835, Mr. Gladstone was promoted to the office of Under-Secretary for the Colonies, and it was through him that the bill, containing so many

humane provisions for the carriage of passengers in merchant vessels, was presented to Parliament and passed.

In 1839, Mr. Gladstone was married to Miss Catherine Glynne, daughter of Sir Stephen Richard Glynne of Hawarden Castle, Flintshire. The practical philanthropy of Mrs. Gladstone has won for her a name almost as widely known as that of her distinguished husband. One of their four sons is at present rector of Hawarden, and another is a member of the Legislature. Of their four daughters, three are now living, and the youngest bears the name of her father's sister Helen.

Upon the defeat and resignation of the Peel ministry, Mr. Gladstone retired with his chief; but as member from Newark he still exerted a strong influence in the House, and was numbered among the most able and brilliant leaders of the so-called Opposition party. When in 1841, Sir Robert Peel returned to power, Mr. Gladstone was sworn a member of the Privy Council and appointed Vice-President of the Board of Trade, and Master of the Mint. Those who had known Mr. Gladstone only as a brilliant orator and abstruse scholar, were wholly unprepared for the financial talent he displayed while holding these responsible offices. But Sir Robert Peel, long before the abrogation of the Corn Laws, had, with that keen insight of character for which he was so remarkable, noted the practical ability and business tact of Mr. Gladstone. During the memorable decade from 1841 to 1850, there was ample opportunity for the exercise of these invaluable gifts, and the Revised Tariff Scheme, as will be

remembered, was largely the work of Mr. Gladstone. True to his own convictions of right and wrong, he upheld the Repeal of the Corn Laws, although by so doing he showed to the world a complete reversal of past policy, and severed long cherished political and personal friendships. Upon the failure of the Irish Question Sir Robert Peel and his constituents tendered their resignation; and it was not until 1847 that Mr. Gladstone again appeared in the House of Commons. His action upon the Maynooth Question, a few years previous, as well as the resignation of his seat for Newark in 1846, showed in a striking manner the conscientiousness of the man destined to be a political rather than a party leader.

During all these busy years of public life, Mr. Gladstone was diligently pursuing his Homeric studies, as well as furnishing frequent contributions to the British periodicals. How he could find time to accomplish such a vast amount of literary work is a mystery; but as some one has remarked, "he was always an early man, and arranged his affairs by strict rule and method." In *Gleanings of Past Years*, recently compiled in seven volumes, we have the bulk of Mr. Gladstone's miscellaneous writings; but his *Studies on Homer and the Homeric Age*, *Church Principles* and other essays of a strictly controversial and classical kind are not included in these volumes.

It is better to hear his speeches than to read them, for his rich, full, sonorous voice, clearly interprets those long periods that seem a little involved in the reading; and his intense earnestness, his copious and inexhaustible flow of language, his wonderful argumentative

abilities, give him an irresistible power as a public speaker and Parliamentary debater.

While representing the University of Oxford, Mr. Gladstone defended the bill for the removal of the disabilities of the Jews, and his eloquent speech against the foreign policy of Lord Palmerston in the Don Pacifico debates, produced a startling effect upon the House. In the ministerial crisis of 1852, he was invited by Lord Derby to form one of his cabinet, but declined; in December of that year, the ministry was overthrown, and Mr. Gladstone accepted the office of Chancellor of the Exchequer, under the Earl of Aberdeen. It was while holding this office that he introduced into Parliament his celebrated "budget," a series of addresses which were pronounced by Lord Russell "to contain the ablest expositions of the true principles of finance ever delivered by an English statesman." When in 1855 Lord Palmerston succeeded the Earl of Aberdeen as Premier, Mr. Gladstone retained his office; but he soon resigned in consequence of Lord Palmerston's action concerning a motion of inquiry into the conduct of the Crimean war. In 1858 during the second accession of Lord Derby to power, Mr. Gladstone was again offered, and again he declined, the office of Chancellor of the Exchequer. He however accepted an appointment as Lord High Commissioner Extraordinary to the Ionian Islands; and upon Lord Palmerston's return to office in 1859, he became, for the third time, Chancellor of the Exchequer. Since that period Mr. Gladstone has been ranked among the advanced Liberals. At the election of 1865, he was rejected by the University of Oxford,

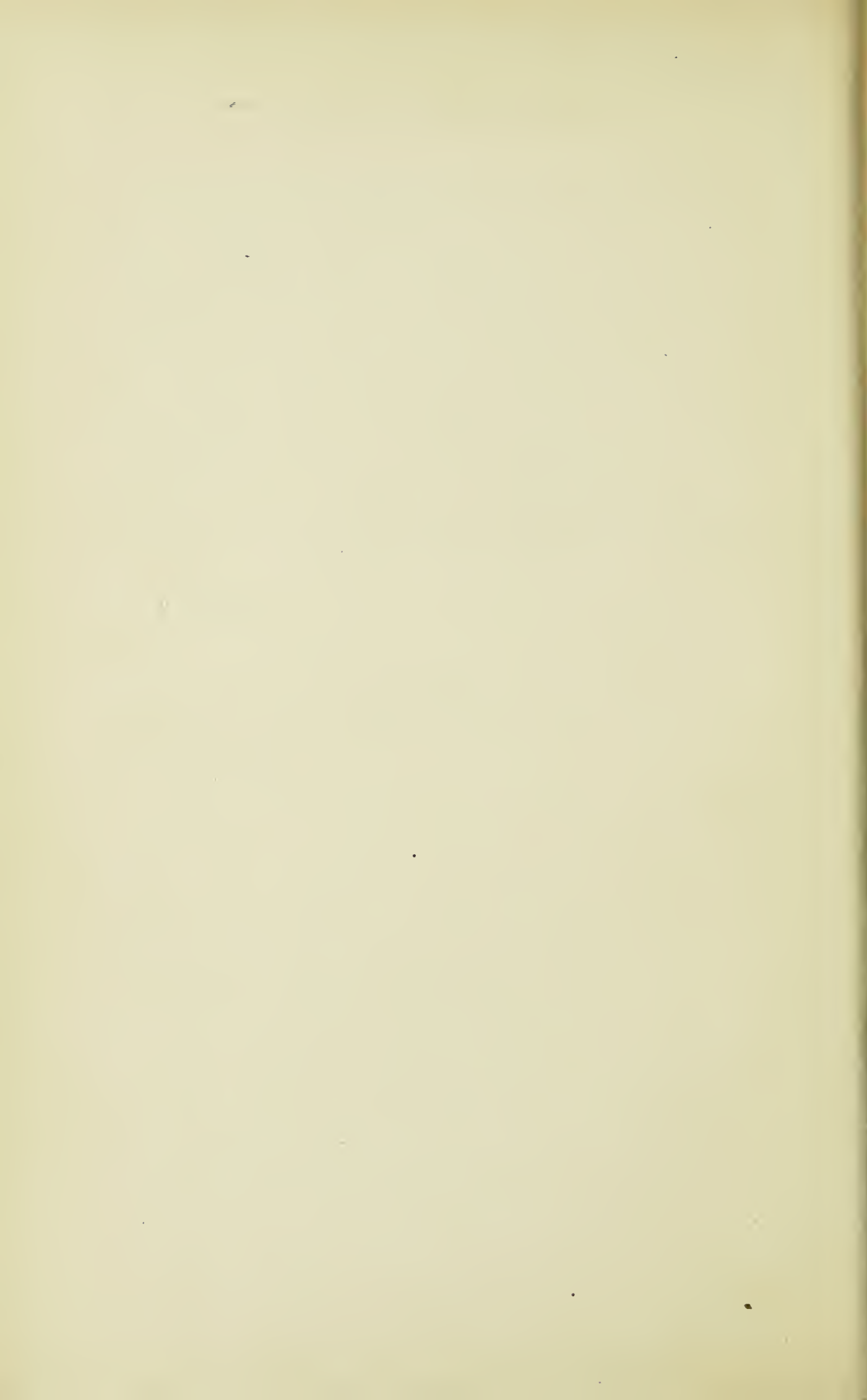
but returned for South Lancashire; and after the death of Lord Palmerston, which occurred that same year, he became the leader of the House of Commons. Upon the defeat of the Reform Bill of 1866, Mr. Gladstone and his colleagues resigned, and a new ministry was formed by Lord Derby and Mr. Disraeli. In December of 1868, this ministry resigned, and Mr. Gladstone was elected First Lord of the Treasury and Prime Minister. The succeeding six years have been called the "Golden Age of Liberalism," and among the many important measures carried through Parliament during this period were the Disestablishment of the Irish Church, in 1869; the Irish Land Bill in 1870; the abolishment, by royal warrant of the purchase of commissions in the army in 1871; the settlement of difficulties with the United States by the Geneva Conference; the abolition of confiscation in English penal law, together with numerous other reforms in legal administration.

In 1873, upon the defeat of the bill for the reform of university education in Ireland Mr. Gladstone resigned, and the Queen called upon Mr. Disraeli to form a new ministry. This, the latter declared himself unwilling if not unable to do under the existing circumstances, and Mr. Gladstone with his colleagues accordingly returned to their posts; on January twenty-fourth of the following year, Mr. Gladstone unexpectedly announced the dissolution of Parliament, giving as his reason that the government felt its power ebbing. On February seventeenth he resigned, and Mr. Disraeli accepted the Premiership.

The history of the succeeding six years, the Vatican

decrees, the Eastern question, the controversies concerning foreign policy, are all too fresh in the minds of the reading public to require a recapitulation. Recent events show that the political career of Mr. Gladstone is still at its zenith ; the enthusiastic gatherings throughout Scotland and England have proved but an earnest of the great Liberal victory announced by all the electoral returns. Mr. Gladstone is again Prime Minister of England and Chancellor of the Exchequer — the Tory Administration is a thing of the past — long live the Queen ! and — long live the noble English statesman — William Ewart Gladstone.

E. E. B.



THE MIGHT OF RIGHT.



I.

Every generation of man is a laborer for that which succeeds it, and makes an addition to that great sum-total of achieved results, which may, in commercial phrase, be called the capital of the race. Of all the conditions of existence in which man differs from the brutes there is not one of greater moment than this, that each one of them commences life as if he were the first of a species, whereas man inherits largely from those who have gone before. How largely, none of us can say ; but my belief is that, as years gather more and more upon us, we estimate more and more highly our debt to preceding ages. If on the one hand

that debt is capable of being exaggerated or misapprehended — if arguments are sometimes strangely used which would imply that, because they have done much, we ought to do nothing more, yet, on the other hand, it is no less true that the obligation is one so vast and manifold that it can never as a whole be adequately measured. It is not only in possessions, available for use, enjoyment and security ; it is not only in language, laws, institutions, arts, religion ; it is not only in what we have, but in what we are. For, as character is formed by the action and reaction of the human being and the circumstances in which he lives, it follows that as those circumstances vary, he alters too, and he transmits a modified — it ought to be also an enlarged and expanding — nature onwards in his turn to his posterity, under that mysterious law which establishes between every generation and its predecessors a moral as well as a physical association.

II.

The progress of mankind is, upon the whole, a chequered and intercepted progress ; and even where it is full-formed, still, just as in the individual, youth has charms that maturity under an inexorable law must lose, so the earlier ages of the world will ever continue to delight and instruct us by beauties that are exclusively or peculiarly their own.

Again, it would seem as though this progress (and here is a chastening and a humbling thought,) were a progress of mankind, and not of the individual man ; for it seems to be quite clear that whatever be the comparative greatness of the race now and in its infant or early stages, what may be called the normal specimens, so far as they have been made known to us, either through external form or through the works of the intellect, have tended rather to dwindle — or at least to diminish, than to grow in the highest elements of greatness.

But the exceptions at which these remarks have glanced, neither destroy nor materially weaken the profound moment of the broad and universal canon, that every generation of men as they traverse the vale of life are bound to accumulate, and in diverse manners do accumulate new treasures for the race, and leave the world richer, on their departure, for the advantage of their descendants, than on their entrance they themselves had found it.

III.

The Greeks had the very largest ideas upon the training of man, and produced specimens of our kind with gifts that have never been surpassed. But the nature of man, such as they knew it, was scarcely at all developed ; nay, it was maimed, in its supreme capaci-

ty — in its relations towards God. Hence, as in the visions of the prophet, so upon the roll of history, the imposing fabrics of ancient civilization never have endured. Greece has bequeathed to us her ever living tongue, and the immortal productions of her intellect. Rome made ready for Christendom the elements of polity and law ; but the brilliant assemblage of endowments which constitutes civilization, having no root in itself, could not bear the shocks of time and vicissitude ; it came and it went ; it was seen and it was gone.

We now watch with a trembling hope, the course of that later and Christian civilization which arose out of the ashes of the old heathen world, and ask ourselves whether, like the gospel itself, so that which the gospel has wrought beyond itself in the manners, arts, laws, and institutions of men, is in such manner salted with perpetual life, that the gates of hell shall not prevail against it ? Will the civilization, which was springing upwards from the days of Charlemagne, and which now over the face of Europe and America, seeking to present to us in bewildering conflict the mingled signs of decrepitude and of vigor, perish like its older types, and like them be known thereafter only in its fragments ; or does it bear a charmed life, and will it give shade from the heat and shelter from the storm to all generations of man.

In any answer to such a question, it would perhaps

be easier to say what would not than what would be involved. But some things we may observe which may be among the material of a reply.

The arts of war are now so allied with those of peace, that barbarism, once so terrible, is reduced to physical impotence ; and what civilized man has had the wit to create, he has also the strength to defend. Thus one grand destructive agency is paralyzed. Time, indeed, is the great destroyer ; but his power, too, is greatly neutralized by printing, by commerce which lays the foundation of friendship among nations, by ease of communication which binds men together, by that diffusion of intelligence which multiplies the natural guardians of civilizations. These are perhaps not merely isolated phenomena. Perhaps they are but witnesses, and but a few among many witnesses, to the vast change which has been wrought since the advent of our Lord in the state of man. Perhaps they re-echo to us the truth that apart from sound and sure relations to its Maker, the fitful efforts of mankind must needs be worsted in the conflict with chance and change ; but that when by the dispensation of Christianity the order of our moral nature was restored, when the rightful King had once more taken his place upon his throne, then indeed, civilization might come to have a meaning and a vitality such as had before been denied it. Then, at length, it had obtained the key to all the mysteries of the nature of man, to all

the anomalies of its condition. Then it had obtained the ground plan of that nature in all its fulness, which before had been known only in remnants or in fragments; fragments of which, even as now in the toppling remains of some ancient church or castle, the true grandeur and the ethereal beauty were even the more conspicuous because of the surrounding ruins. But fragments still, and fragments only, until, by the bringing of life and immortality to light the parts of our nature were re-united, its harmony was reestablished, the riddle of life, heretofore unsolved, was at length read as a discipline, and so obtained its just interpretation. All that had before seemed idle conflict, wasted energy, barren effort, was seen to be but the preparation for a glorious future; and death itself instead of extinguishing the last hopes of man, became the means and the pledge of his perfection.

IV.

As when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favor their production, so did the wisdom of God, with slow but ever sure device, cause to ripen, amidst the several races best adapted for the work, the several component parts of the noble fabric of a Christian manhood and a Christian civilization. "The kings of Tarshish and

the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." Every worker was with or without his knowledge and his will, to contribute to the work.

V.

We must not expect too much. We must not look for miracles, but what we may reasonably look for, is *progress*, and progress in the adoption of principles which are recommended not merely by theory—not merely by some apparently plausible grounds of reason, but by the surest investigations we can make, and by the still sweet testimony of long experience.

VI.

The hope of an enduring fame is, without doubt, a powerful incentive to virtuous action, and you may suffer it to float before you as a vision of refreshment, second always and second in the long interval to your conscience and the will of God. For an enduring fame is one stamped by the judgment of the future, that future which dispels illusions, and smashes idols into dust. Little of what is criminal, little of what is idle, can endure even the first touch of the ordeal; it seems as though this purging power, following at

the heels of man and trying his work, were a witness and a harbinger of the great and final account.

So then the thirst of an enduring fame is near akin to the love of true excellence. But the fame of the moment is a dangerous possession, and a bastard motive ; and he who does his acts in order that the echo of them may come back as soft music in his ears, plays false to his noble destiny as a Christian man, places himself in continual danger of dallying with wrong, and taints even his virtuous actions at their source. Not the sublime words alone of the Son of God and his apostles, but heathenism too, even while its vision is limited to the passing scene, testifies with an hundred tongues that the passing scene itself presents to us virtue as an object, and a moral law, graven deeply in our whole nature, as a guide. But now, when the screens that so bounded human vision have been removed, it were sad indeed, and not more sad than shameful, if that being should be content to live for the opinion of the moment who has immortality for his inheritance. He that never dies, can he not afford to wait patiently a while? And can he not let Faith, which interprets the present, also guarantee the future? Nor are there any two habits of mind more distinct than that which chooses success for its aim and covets after popularity, and that, on the other hand, which values and defers to the judgments of our fellow-men as helps.

VII.

The mountain-tops of Scotland behold on every side of them the witness, and many a one of what were once her morasses and her moorlands, now blossoming as the rose, carries on its face the proof, that it is in man and not in his circumstances that the secret of his destiny resides. Could you with the bodily eye see the moments as they fly, you would see them all pass by you, as the bee that has rifled the heather, charged with the promise, or it may be with the menace, of the future. In many things it is wise to believe before experience—until you may know; and believe me when I tell you that the thrift of time will repay you in after life, with an usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings.

VIII.

Man is to be trained chiefly by studying and by knowing man; and we are prepared for knowing man in life by learning him first in books, much as we are taught to draw from nature. But if man is to be studied in books, he will best be studied in such books as present him to us in the largest, strongest,

simplest, in a word, the most typical forms. These forms are principally found among the ancients.

Nor can the study of the ancients be dissociated from the study of their languages. There is a profound relation between thought and the investiture which it chooses for itself ; and it is as a general rule, most true, that we cannot know men or nations unless we know their tongue.

Diversity of language was, like labor, a temporal penalty inflicted on our race for sin ; but being, like labor, originally penal, like labor it becomes, by the ordinance of God, a fertile source of blessing to those who use it aright. It is the instrument of thought, but it is not a blind or dead instrument ; it is like the works in metal that Dædalus and Vulcan were fabled to produce ; and even as the limping deity was supported in his walk by his nymphs of so-called brass, in like manner language reacts upon and bears up the thoughts from which it springs, and comes to take rank among the most effective powers for the discipline of the mind.

IX.

The question how far endowments for education are to be desired is beset with peculiar difficulty. Where they are small and remote from public observation, they tend rapidly to torpor. They are admirable when

they come in aid of a good-will already existing, but where the good-will does not exist beforehand, they are as likely to stifle as to stimulate its growth. They make a high cultivation accessible to the youth who desires it, and who could not otherwise attain his worthy and noble end; on the other hand, they remove the spur by which Providence neutralizes the indolence of man, and moves him to supply his wants. If the teacher, when unendowed, may be constrained to forego all high training for students, and to provide only for their lower and more immediate demands, on the other hand, the teacher when endowed, and in so far as he is endowed, is deprived of the aid which personal interest and private necessities can lend to the sense of duty, and he may be tempted to neglect or to minister but feebly to the culture of his pupils, either in its higher or in its lower sense.

And it is never to be forgotten, that amidst all the kinds of exertion incident to our human state, there is none more arduous, none more exhausting, than the work of teaching worthily performed. Some men, indeed, possess in this department a princely gift, which operates like a charm upon the young, and they follow such an one as soldiers follow their leader when he waves the banner of their native land before their eyes. But such men are rare; they are not less rare than are great men in any other walk of life. Speaking generally, the work of teaching is, even when

pursued with the whole heart, even when felt to be an absorbing work, but moderately successful ; while he who teaches with half his heart does not really teach at all.

There are, however, considerations which tell on the other side. The solidity of establishments founded on old endowments supplies a basis on which there are gradually formed a mass of continuous traditions, always powerful and generally noble ; and the very name of them, as it is handed on from generation to generation, becomes a watchword at once of affectionate remembrances, and of lofty aspirations. They lay hold of the young by those properties which are the finest characteristics of youth ; and the boy when he is enrolled as a member of one of these institutions, feels that he is admitted to a share in a great inheritance, and instinctively burns to be worthy of the badge he has assumed.

Again, in a country which is both free and wealthy, all endowed institutions are open to the competition of the unendowed, and few establishments are so amply endowed as not to leave room for the operation on the teacher of those ordinary motives which prompt him to better his condition.

X.

The proper work of Universities, could they but

perform it, while they guard and cultivate all ancient truth, is to keep themselves in the foremost ranks of modern discovery, to harmonize continually the inherited with the acquired wealth of mankind, and to give a charter to freedom of discussion, while they maintain the reasonable limits of the domain of tradition and of authority.

XI.

There is something noble in a jealousy of authority, when the intention is to substitute for it a strong persistent course of mental labor. Such labor involves sacrifice, and sacrifice can dignify much error. But unhappily the rejection of authority is too often a cover for indolence as well as wantonness of mind, and the rejection of solid and valuable authority is avenged by lapse into the most ignoble servitude. Those who think lightly of the testimony of the ages, the tradition of their race, which at all events keeps them in communion with it, are often found the slaves of Mr. A., or Mr. B., of their newspaper, or of their club. In a time of much mental movement, men are apt to think that it must be right with them, provided only that they move; and they are slow to distinguish between progress and what is running to and fro. If it be a glory of the age to have discovered the unsuspected width of the sway of law in external nature, let it crown the

exploit by cultivating a severer study than is commonly in use, of the law weighty beyond all others, the law which fixes, so to speak, the equation of the mind of man in the orbit appointed for the consummation of his destiny.

XII.

There is no point at which we may not throw back the boundary, and enlarge the sphere of direct knowledge, and of conviction and action founded thereupon. There is no point at which we ought not to so throw it back, according to our means and opportunities. Life should be spent in a strong, continuous effort to improve the apparatus for the guidance of life, both in thought and action. We must ever be trying to know more and more what are the things to be believed and done.

In beseeching the young to study the application to their daily life of that principle of order which both engenders diligence and strength of will, and likewise so greatly multiplies their power, I am well assured that they will find this to be of not only an intellectual but a moral exercise.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our move-

ments, or without desiring to be set upon the Rock that is higher than ourselves. Nor, again, is it likely that the self-denial and self-discipline which these efforts undoubtedly involve will often be cordially undergone, except by those who elevate and extend their vision beyond the narrow scope of the years — be they what we admit to be few, or what we think to be many — that are prescribed for our career on earth. An untiring sense of duty, an active consciousness of the perpetual presence of Him who is its author and its law, and a lofty aim beyond the grave — these are the best and most efficient parts, in every sense, of that apparatus wherewith we should be armed, when with full purpose of heart we address ourselves to the life-long work of self-improvement.

XIII.

The most distinguished professional men bear witness with an overwhelming authority, in favor of a course of education in which to train the mind shall be the first object, and to stock it, the second.

XIV.

Small indeed is the number of subjects or ideas which, in the sense of absolute comprehension, mankind have ever comprehended ; what is given to us, as

a general rule, is comprehension in a degree — comprehension by contact with a subject at certain of its points, which in a manner give the outline, as the naturalist constructs the creature from the bone — comprehension not absolute, but relative to our state and wants ; limited, and thus teaching humility, but adequate to establish reasonable conclusions, and to work out those laws of probable evidence which, sustained by our experience of their operation, fit it to be the guide of life. In this, the old Christian reading of the laws, of knowledge, our intellectual discipline is everywhere intertwined with moral teaching, and the employments farthest from the direct subject matter of religion minister to its highest purposes, like the Queen of the South bringing her choicest gifts to the elect King of the people of God.

XV.

Man himself is the crowning wonder of creation ; the study of his nature is the noblest study that the world affords ; and to his advancement all undertakings, all professions, all arts, all knowledge, all institutions are subordinate, as means and instruments to their end.

XVI.

It is not leisure, wealth, and ease which come to dis-

port themselves as athletes in intellectual games ; it is the hard hand of the worker, which his yet stronger will has taught to wield the pen ; it is labor, gathering up with infinite care and sacrifice the fragments of time, stealing them, many a one, from rest and sleep, and offering them up like so many widow's mites in the honest devotion of an effort at self-improvement.

XVII.

There are those who tell us that examinations, and especially that competitive examinations, are of no real value, that they produce the pretence and not the reality of knowledge ; that they give us, not solid progress, but conceit and illusion. I freely admit that this modern method is likely to rear, as far as we can judge, no greater prodigies of learning than did the simple and spontaneous devotion of the olden time ; perhaps, if we are to look only at individual cases of pre-eminence, none so great. But I say that the true way to imitate the wisdom of the olden time is this : to watch the conditions of the age in which we live ; to accept them thankfully and freely, as at once the law of Providence for our guidance, and the gift for our encouragement ; and when we learn by experience that the tools with which other generations wrought are not suited for the work that is given us to do, then to find if we can, some other tools which are.

It is not too much to say that the experience of half a century, as well in the universities as elsewhere, appears to have shown that the method of examinations is the best, and perhaps the only method by which, in the England of the nineteenth century, any due efficiency can be imparted to the general business of education. I do not indeed, deny that a certain trick or craft may be practised in them; that some may think more of the manner of displaying their knowledge to a momentary advantage, like goods in a shop-window, than of laying hold upon the substance. But I say that these abusive cases will be the exceptions, not the rule. I say that those who so unjustly plead them against the system forget that this very faculty, of the ready command and easy use of our knowledge, is in itself of immense value. It means clear perception. It means orderly arrangement and above all, they forget what I take to be the specific and peculiar virtue of the system of examinations, namely this, that they require us to concentrate all the faculties of the mind, with all their strength, upon a point. In and by the efforts necessary for that concentration, the mind itself, obtaining at once breadth of grasp and increased pliability and force, becomes more able to grapple with great occasions in the subsequent experience of life.

Therefore, again I say let us accept frankly and cheerfully the conditions of the age in which our lot

is cast, and let us write among its titles this — that as it is the age of humane and liberal laws, the age of extended franchises, the age of warmer loyalty and more firmly established order, the age of free trade, the age of steam and railways; so it is likewise, even if last and least, the age of examinations. Let me add, it is the age in which this powerful instrument of good, formerly the exclusive privilege of the more opulent, has been extended to the people. It is a system which, in thorough harmony with the whole spirit of English laws and institutions, aims at enabling every one, in every rank of the social scale, the lowest like the highest, to give proof of what mettle he is made, and to turn to the best account the gifts with which, by the bounty of his Heavenly Father, his mind has been endowed.

XVIII.

The very novelty and freshness of knowledge, in ages just emerging from darkness and disorder, gave it a powerful charm for the imagination over and above its hold upon the intellect; it was pursued by a spontaneous movement from within, with passion as well as with conviction; and those who so pursue it do not need to be goaded in their onward course; their service is a service of love, and like the love of youth for maiden, it is its own incentive and its own reward.

But when society has passed into what is distinctively, and in many respects truly, termed a progressive state; when the personal rights of men are as secure in the outer world as in the closet retirement; when a thousand new careers of external life are opened, and its attractions in a thousand forms are indefinitely multiplied; when large numbers can engage, not merely in labor for subsistence, but in the pursuit of wealth; and when a desire to rise upon the social ladder takes possession of whole classes, if not on their own behalf, at least on behalf of their children; then there arises a compound danger. First, lest the value of knowledge for its own sake should be wholly forgotten; and, secondly, lest even its utility in innumerable respects for the comfort and advancement of life should pass, in great measure, out of view.

Now, it is in such an age as this that we are living. That same attraction of necessity of wages, which takes the poorer child, either in town or village, from school at too early a period, is but the exhibition for one class of a pressure felt by all. With the wealthier it is pleasure, with the needier it is gain; but all classes and all circles are alike in this, that our youth are in danger of undervaluing solid mental culture, and of either neglecting or shortening its pursuit by reason of the increased allurements, or the more urgent calls of the outer sphere of life. Although knowledge is in so many ways auxiliary to art and to commerce, yet this is

a matter not so palpable to the individual that we can rely on it to enable him, as it were, to speculate upon a distant benefit, which concerns others as well as, or it may be more than, himself ; and to forego for its sake advantages which lie nearer at hand, which appertain directly to his own career, and which are on the level of every man's understanding. Long, accordingly, after trade and manufactures had begun, one hundred years ago, their upward spring, education and art seemed rather to decline than to advance among us. At length a day of awakening came. Christian philanthropy, we may do well to remember, was first in the field on behalf of the masses of the people ; but after a while, it found itself in partnership with an enlightened self-interest on the part of individuals, and with the political prudence of the Government. Now, for a long course of years, all three have prosecuted their work in remarkable harmony one with another. Long may their union continue, and its golden fruits teem and glow over all the surface of the land !

XIX.

There are beautiful and famous passages in ancient writers where statesmen and orators describe the refreshment with which literature had supplied them, amid the cares of life and the pressure of public affairs. Without any disparagement to such representations, it is a

far more touching picture to behold the laboring man, shut out by no fault of his own from the occupation that gives him bread, yet unconquered in spirit and resource, and turning to account his vacant hours in pursuits which strengthen and enlarge the faculties of his mind.

XX.

Although this world embraces no more than a limited part of our existence, and although it is certain that we ought to tread its floor with an upward and not with a downward eye, yet sometimes a strong reaction from the dominion of things visible and carnal begets the opposite excess. A strain of language may sometimes be heard among us which, if taken strictly, would imply that the Almighty had abandoned the earth and the creatures he had made ; or, at the least, that if he retained any care at all for some portion of those creatures while continuing to be inhabitants of the world, it was only care how to take them out of it. It is sometimes said that this world is a world only of shadows and phantoms. We may safely reply that, whatever it is, a world of shadows and of phantoms it can never truly be ; for by shadows and phantoms we mean vague existences, which neither endure nor act ; creatures of the moment, which may touch the fancy, but which the understanding does not recognize ; pass-

ing illusions, without heralds before them, without results or traces after them. With such a description as this, I say, our human life, in whatever state or station, can never correspond. It may be something better than this ; it may be something worse, but this it can never be. ✓

Our life may be food to us, or may, if we will have it so, be poison ; but one or the other it must be. Whichever and whatever it is, beyond all doubt it is eminently real. So merely as the day and the night alternately follow one another, does every day when it yields to darkness, and every night when it passes into dawn, bear with it its own tale of the results which it has silently wrought upon each of us, for evil or for good. The day of diligence, duty, and devotion leaves it richer than it found us ; richer sometimes, and even commonly, in our circumstances ; richer always in ourselves. But the day of aimless lethargy, the day of passionate and rebellious disorder, or of a merely selfish and perverse activity as surely leaves us poorer at its close than we were at its beginning. The whole experience of life, in small things and in great, what is it? It is an aggregate of real forces, which are always acting upon us, we also reacting upon them. It is in the nature of things impossible that, in their contact with our plastic and susceptible natures, they should leave us as we were ; and to deny the reality of their daily and continual influence, merely because we can-

not register its results, as we note the changes of the barometer, from hour to hour, would be just as rational as to deny that the sea acts upon the beach because the eye will not tell us to-morrow that it has altered from what it has been to-day. If we fail to measure the results that are thus hourly wrought on shingle and in sand, it is not because those results are unreal, but because our vision is too limited in its powers to discern them. When, instead of comparing day with day, we compare century with century, then we may often find that land has become sea, and sea has become land. Even so we can perceive, at least in our neighbors — towards whom the eye is more impartial and discerning than towards ourselves — that under the steady pressure of the experience of life, human characters are continually being determined for good or evil; are developed, confirmed, modified, altered, or undermined. It is the office of good sense, no less than of faith to realize this great truth before we see it, and to live under the conviction, that our life from day to day is a true, powerful, and searching discipline, moulding us and making us whether it be for evil or for good.

Nor are these real effects wrought by unreal instruments. Life and the world, their interests, their careers, the varied gifts of our nature, the traditions of our forefathers, the treasures of laws, institutions, usages of languages, of literature, and of art; all the

beauty, glory and delight with which the Almighty Father has clothed this earth for the use and profit of his children, and which evil, though it has defaced has not been able utterly to destroy; all these are not merely allowable, but ordained and appointed instruments for the training of mankind. They are instruments true and efficient in themselves, though without doubt auxiliary and subordinate to that highest instrument of all which God has prepared to be the means of our recovery and final weal, by the revelation of himself.

XXI.

There are always many who even in their tender years are fighting with a mature and manful courage the battles of life. When they feel themselves lonely amidst the crowd, when they are for a moment disheartened by that difficulty which is the wide and rocking cradle of every kind of excellence — when they are conscious of the pinch of poverty and self-denial, let them be conscious, too, that a sleepless eye is watching them from above, that their honest efforts are assisted, their humble prayers are heard, and all things are working together for their good. Is not this the life of faith, which walks by your side from your rising in the morning to your lying down at night — which lights up for you the cheerless world, and

transfigures all that you encounter, whatever be its outward form, with hues brought down from heaven ?

XXII.

Let it not be thought that those who are never called to suffer in respect to bodily wants therefore do not suffer sharply. On the contrary, it is well established, not only that though the form of sorrow may be changed with a change in the sphere of life, the essence and power of it remain, but also that as that sphere enlarges, the capacity of suffering deepens along with it, no less than the opportunities of enjoyment are multiplied.

XXIII.

We live as men, in a labyrinth of problems, and of moral problems, from which there is no escape permitted us. The prevalence of pain and sin, the limitations of free will, approximating sometimes to its virtual extinction, the mysterious laws of our independence, the indeterminateness for most or many men of the discipline of life, the cross purposes that seem at so many points to traverse the dispensations of an Almighty benevolence, can only be encountered by a large, an almost immeasurable, suspense of judgment. Solution for them we have none.

But a scheme came eighteen hundred years ago into the world, which is an earnest and harbinger of solution : which has banished from the earth or frightened into the darkness, many of the foulest monsters that laid waste humanity ; which has set up the law of right against the rule of force ; which has proclaimed, and in many particulars enforced, the canon of mutual love ; which has opened from without, sources of strength for poverty and weakness, and put a bit in the mouth, and a bridle on the neck, of pride.

In a word, this scheme, by mitigating the present pressure of one and all of these tremendous problems, has entitled itself to be heard when it boldly assures us that a day will come, in which we shall know as we are known, and when their presence shall no longer baffle the strong intellects and characters among us, nor drive the weaker even to despair.

XXIV.

Beauty is not an accident of things, it pertains to their essence ; it pervades the wide range of creation ; and, wherever it is impaired or banished, we have in this fact the proof of the moral disorder which disturbs the world. Reject, therefore, the false philosophy of those who will ask what does it matter, provided a thing be useful, whether it be beautiful or not : and say in reply that we will take one lesson from Almighty

God, who in his works hath shown us, and in his word also has told us, that "he hath made everything," not one thing, or another thing, but everything, "beautiful in his time." Among all the devices of creation, there is not one more wonderful, whether it be the movement of the heavenly bodies, or the succession of the seasons and the years, or the adaptation of the world and its phenomena to the conditions of human life, or the structure of the eye, or hand, or any other part of the frame of man — not one of all these is more wonderful, than the profuseness with which the mighty Maker has been pleased to shed over the works of his hands an endless and boundless beauty.

And to this constitution of things outward, the constitution and mind of man, deranged although they be, still answer from within. Down to the humblest condition of life, down to the lowest and most backward grade of civilization, the nature of man craves, and seems as it were even to cry aloud, for something, some sign or token at the least, of what is beautiful, in some of the many spheres of mind or sense. This it is, that makes the Spitalfields weaver, amidst the murky streets of London, train canaries and bulfinches to sing to him at his work : that fills with flower-pots the windows of the poor : that leads the peasant of Pembrokeshire to paint the outside of his cottage in the gayest colors : that prompts, in the humbler classes of women, a desire for some little personal ornament

certainly not without its dangers (for what sort of indulgence can ever be without them?) yet sometimes, perhaps, too sternly repressed from the high and luxurious places of society.

But indeed we trace the operation of this principle yet more conspicuously in a loftier region: in that instinct of natural and Christian piety, which taught the early masters of the fine arts to clothe, not only the most venerable characters associated with the objects and history of our faith, but especially the idea of the sacred person of our Lord, in the noblest forms of beauty that their minds could conceive, and their hands could execute.

It is, in short, difficult for human beings to harden themselves at all points against the impressions and the charm of beauty. Every form of life, that can be called in any sense natural, will admit them.

If we look for an exception, we shall perhaps come nearest to finding one in a quarter where it would not at first be expected. I know not whether there is any one among the many species of human aberration that renders a man so entirely callous as the lust of gain in its extreme degrees. That passion, where it has full dominion, excludes every other; it shuts out even what might be called redeeming infirmities; it blinds men to the sense of beauty, as surely as to the perception of justice and right; cases might perhaps be named of countries, where greediness for money

holds the widest sway, and where unmitigated ugliness is the principal characteristic of industrial products.

On the other hand, I do not believe it is extravagant to say, that the pursuit of the element of beauty, in the business of production, will be found to act with a genial, chastening, and refining influence on the commercial spirit; that, up to a certain point, it is in the nature of a preservative against some of the moral dangers that beset trading and manufacturing enterprise; and that we are justified in regarding it not merely as that which contributes to our works an element of value; not that which merely supplies a particular faculty of human nature with its proper food but as a liberalizing and civilizing power, and an instrument, in its own sphere, of moral and social improvement. Indeed it would be strange, if a deliberate departure from what we see to be the law of nature, in its outward sphere, were the road to a close conformity with its innermost and highest laws.

But now let us not conceive that, because the love of beauty finds for itself a place in the general heart of mankind, therefore we need never make it the object of a special attention, or put in action special means to promote and to uphold it. For after all, our attachment to it is a matter of degree, and of degree which experience has shown to be, in different places, and at different times, indefinitely variable.

We may not be able to reproduce the age of Pericles, or even that which is known as the *Cinque-cents*; but yet it depends upon our own choice, whether we shall or shall not have a title to claim kindred, however remotely, with either, ayę or with both, of those brilliant periods. What we are bound to do is this: to take care, that everything we produce shall, in its kind and class, be good as we can make it.

XXV.

When Dr. Johnson was asked by Mr. Boswell, how he had attained to his extraordinary excellence in conversation, he replied, he had no other rule or system than this; that, whenever he had anything to say, he tried to say it in the best manner he was able. It is this perpetual striving after excellence on the one hand or the want of such effort on the other, which more than the original difference of gifts (certain and great as that difference may be), contributes to bring about the differences we observe in the works and characters of men.

XXVI.

The quest of beauty leads all those who engage in it to the ideal or normal man, as the summit of attain-

able excellence. By no arbitrary choice, but in obedience to unchanging laws, the painter and the sculptor must found their art upon the study of the human form, and must reckon its successful reproduction as their noblest and most consummate exploit.

The concern of poetry with corporal beauty is, though important, yet secondary; this art uses form as a subordinate, though proper part in the delineation of mind and character of which it is appointed to be a visible organ. But with mind and character themselves lies the highest occupation of the muse. Homer, the patriarch of poets, has founded his two immortal works upon two of these ideal developments in Achilles and Ulysses; and has adorned them with others, such as Penelope and Helen, Hector and Diomed, every one an immortal product, though as compared with the others, either less consummate or less conspicuous. Though deformed by the mire of after-tradition, all the great characters of Homer have become models and standards, each in its own kind, for what was, or was supposed to be, its distinguishing gift.

At length, after many generations, and great revolutions of mind and of events, another age arrived, like, if not equal, in creative power to that of Homer. The gospel had given to the life of civilized man a real resurrection, and its second birth was followed by its second youth.

Awakened to aspirations at once fresh and ancient, the mind of man took hold of the venerable ideal bequeathed to us by the Greeks as a precious part of its inheritance, and gave them again to the light, appropriated but also renewed. The old materials came forth, but not alone ; for the types which human genius had formerly conceived, were now submitted to the transfiguring action of a law from on high. Nature, herself prompted the effort to bring the old patterns of worldly excellence and greatness—or rather the copies of those patterns still legible, though depraved, and still rich with living suggestion—into harmony with that higher Pattern, once seen by the eyes and handled by the hands of men, and faithfully delineated in the Gospels for the profit of all generations. The life of our Saviour, in its external aspect, was that of a teacher. It was, in principle, a model for all ; but it left space and scope for adaptations to the lay life of Christians in general, such as those by whom the every-day business of the world is to be carried on. It remained for man to make his best endeavor to exhibit the great model on its terrestrial side, in its contact with the world. Here is the true source of that new and noble Cycle which the middle ages have handed down to us in duality of form, but with a close related substance, under the royal sceptres of Arthur in England, and of Charlemagne in France.

XXVII.

That internecine war with sin, which is of the very essence of Christianity, seems to have been understood by the anchorites as a war against the whole visible and sensible world, against the intellectual life, against a great portion of their own normal nature: and though, as regarded themselves, even their exaggeration was pardonable, and in many respects a noble error, yet its unrestricted sway and extension would have left man a maimed, a stunted, a distorted creature. And it would have done more than this. By severing the gospel from all else that is beautiful and glorious in creation, it would have exposed the spiritual teacher to a resistance not only vehement but just, and would have placed the kingdom of grace in permanent and hopeless discord with the kingdoms of nature, reason, truth, and beauty, kingdoms established by the very same Almighty Hand.

XXVIII.

In the application of beauty to works of utility, the reward is generally remote. A new element of labor is imported into the process of production; and that element, like others, must be paid for.

The beautiful object will be dearer than one perfectly bare and bald; not because utility is curtailed or com-

promised for the sake of beauty, but because there may be more manual labor, and there must be more thought, in the original design —

“Pater ipse colendi
Haud facilem esse viam voluit.”

Therefore the manufacturer, whose daily thought it must and ought to be to cheapen his productions, endeavoring to dispense with all that can be spared, is under such temptation to decline letting beauty stand as an item to lengthen the account of the costs of production. So the pressure of economical laws tells severely upon the finer elements of trade. And yet it may be argued that, in this as in other cases, in the case for example of the durability and solidity of articles, that which appears cheapest at first may not be cheapest in the long run. And this for two reasons. In the first place, because in the long run mankind are willing to pay a price for beauty. France is the second commercial country of the world; and her command of foreign markets seems clearly referable, in a great degree, to the real elegance of her productions, and to establish in the most intelligible form the principle that taste has an exchangeable value; that it fetches a price in the markets of the world.

But, furthermore, there seems to be another way by which the law of nature arrives at its revenge upon the short-sighted lust for cheapness.

We begin, say, by finding beauty expensive. We accordingly decline to pay a class of artists for producing it. Their employment ceases; and the class itself disappears. Presently we find by experience that works reduced to utter baldness do not long satisfy. We have to meet a demand for embellishment of some kind. But we have now starved out the race who knew the laws and modes of its production. Something, however, must be done. So we substitute strength for flavor, quantity for quality; and we end by producing incongruous excrescences, or even hideous malformations, at a greater cost than would have sufficed for the nourishment among us, without a break, of chaste and virgin art.

XXIX.

In all physical and material objects there are two things to look to, one of them is utility and the other is beauty. Now, utility of course includes strength, accuracy of form, convenience, and so forth. I don't enter into details. I only want to remind you that, besides the utility of these objects made to meet our common wants of every possible description, there is the important consideration of their beauty, which divides itself into various branches, on which I need not dwell in detail, viz., beauty of form, beauty of color, beauty of proportion; but let us for a moment

just fix our minds on this question of beauty as a whole. Now the question is, "Is there any special reason why we should endeavor to promote the education of our people—the education of our artisan people—in the matter of beauty?" I hold, that there is a very special reason indeed. It is quite evident that we are passing into a time when, from whatever causes—I need not at the present moment expatiate upon the causes—but when, from whatever causes, the commerce of England will have, at any rate for a period, a severe struggle to maintain. Consequently it is desirable that we should husband all our means for that struggle; that we should enlarge all our means for that struggle. Now, for that reason, those who are concerned in industrial productions ought to review carefully the manner in which they have been working, and ought to consider whether it is in all respects such as it ought to be. I believe myself they will find great room—very general room—for amendment in regard to a number of branches. I am going to give an opinion which my sense of duty impels me to give—an opinion which, from my long experience of public life, placing me as it has done, very much in relation to the great industries of England, has been long ago formed in my mind, viz., this—that the Englishman who is a marvellous man in the business of production, when he is put under pressure is apt to be relax and careless, and is satisfied if he can produce things that will sell.

He has not so much as he ought to have of the love of excellence for its own sake in what he produces. Many will say that it is a visionary idea, this love of promoting excellence for its own sake; still, I hold that this idea, whether in relation to beauty or utility, has its place in the market.

XXX.

Depend upon it that all false, all sham work, however it may last for a little, the effect of it is ultimately to destroy reputation, to take away confidence, and to act most injuriously upon those who have adopted the trick. But, apart from that, I have the strongest conviction that all along English industry has been defective in the matter of beauty. The quality under which we generally hear that described — the form under which we generally hear that important element described — is under the name of taste. Well, taste is nothing in the world except the faculty which devises according to the laws of beauty, which executes according to the laws of beauty. In France the standard of taste, taken as a whole, in French production is very much higher than in the productions of England and depend upon it, it is the taste of the French which fetches the price in the market as well as the other qualities of what they produce, and which has immensely contributed to give to France its very high place in the com-

merce of the world — because I dare say you know that France is at this moment, and for some time has been, the second country in the world as regards the export of her domestic productions. Well, it is this want which the schools of art in England aim at supplying. It is a great national want, a national want that has been felt at all times, and a national want that is now especially felt, because of the depression of British commerce and because of the increased difficulties in finding a way into the markets of many foreign countries. Now, it seems a very singular thing that this want should exist, because it is admitted that England is a country which, in the products of beauty in its highest form, shows no deficiency at all. If we take the very highest form in which it is given to man to produce what is beautiful, probably the highest form of all is that of poetry. Well, but England boasts of herself, and boasts with some good reason, that in comparing her poetical productions with the literature of Europe she can take a place which is modestly stated, if we only call it a place, in the first rank, because there are even those who would say, and would say with some color of plausibility, if not of reason that English poetry stands at the head of the whole modern poetry of the world. At any rate, I think there is very little doubt of this — that the English poetry belonging to the nineteenth century has been at the head of the poetry of the world in this nineteenth

century. I will not say we stand so high — for we do not stand so high, relatively — in other forms of production, when we come to touch upon what is material — I mean in painting, in sculpture, and in architecture. But there is quite enough in the school of painting, of sculpture, and of architecture in this country to show that there is no deficiency whatever in the English people in the sense of beauty ; but what there is in the English people — at least what there has been in the English people — seems to be this, (it is a fault, but a remediable fault :) there seems to be some deficiency in the habit which connects the sense of beauty with the production of works of utility. Now, these two things are quite distinct. In the old times, in the oldest times of human industry, that is, among the Greeks, there was no separation, no gap at all, between the idea of beauty and the idea of utility. Whatever the Greek produced in ancient times he made as useful as he could, and at the same time he made it a cardinal law with him to make it as beautiful as he could ; but that has been forgotten.

XXXI.

We have thought a great deal about cheap and useful production : but until lately, at least, until fifty or sixty years ago, we thought very little about beautiful production. If I take, for example, the tissues of

England; thirty years ago all the patent patterns for our cotton prints were obtained from France. Well, now we take patterns from France and we send patterns to France; and the people of Mulhausen — I believe now it is in Germany and not in France, but that does not matter for my purpose — they exchange patterns, in fact, instead of simply sending patterns to England. That was the state of the case when I heard it last. If you will take again two other important branches of production, glass and porcelain, the English glass has become extremely beautiful and also very convenient. I am not speaking now of plate glass, window glass and so forth — I am speaking of glass for services, glass for wine glasses and all portable objects of that kind; and there is no doubt at all, I think, that the manufacture, as far as regards both the convenience and the form and the character of the material and object, has advanced to a very satisfactory condition. It is in entire contrast with what it was forty or fifty years ago. It was then a very great deal dearer, and it was then a great deal uglier. The sense of beauty — of value for beauty — has found its way into that manufacture. If we take porcelain, a similar improvement has taken place. Anybody who was familiar with the tea and coffee and dinner services of forty or fifty years ago — supposing him to have been asleep during these fifty years, and to awake to-day and go down into the best shops and repositories to ob-

serve the character of the goods that are on sale — would think that he had passed into another world, so entirely different are they and so far superior to what was produced in the time of one generation, and especially of two generations back. I am very glad to see that the same spirit of improvement and the same love of beauty have found their way into the production of metal works ; for my opinion is that the reformation in the art of producing metal work is a more serious business, and comes slower. I don't mean to say that in design of silver plate we have made as yet the same advance that we have in glass and porcelain ; but the beautiful works of Messrs. Elkington for instance, will show you that here, also, is improved work. But don't suppose that because improvement is at work, therefore there is no more to do. We want to carry the spirit of improvement to such a condition that it shall not depend upon the special spirit of enterprise in this or in that master of a workshop or a factory. We want to get it into the mind, and brain, and heart, and feelings of the workman himself. Now, there are workmen that have it already.

There are most interesting exhibitions held sometimes in London — exhibitions where nothing is shown excepting works produced by the workmen themselves in their leisure hours, and it is most interesting — I will even say it is most touching — to witness the arduous efforts and the successful efforts which a number

of those men make to produce things outside the hours of their labor, which one knows — though they are not so heavy as they have been in former times — yet are quite sufficient on the whole to tax the average energies of men to their utmost power. But these workmen, after all, are individual exceptions. We want that spirit to spread. We want the working man to understand this, that if he can learn to appreciate beauty in industrial productions, he is thereby doing good to himself; first, not only in the improvement of his mind, in the pleasure he derives from his work, but likewise and literally he is increasing his own capital, which is his labor — he is increasing his own capital as truly and substantially as if he could add to the muscles of his arms by doubling their force all at once. He is going to introduce into the thing he produces an element comparatively new to him; but it will add to its value, add to the price it brings in the market — an element which will increase the comforts that he can provide for his wife and family. It appears to me that I have said all that is necessary. I think it a matter so plain that I am almost ashamed of seeming to dwell upon it, as if it required explanation. But we want to infuse into the minds of the population, generally, an idea which as yet they have not sufficiently embraced, which it is always desirable they should embrace, but which it is now of a special value and necessity that they should come thoroughly

to understand, and that they should adapt and make use of, as part of the regular apparatus of life, namely, the pursuit of the beauty of those things that they make, as well as the pursuit of their utility.

XXXII.

The Christian thought, the Christian tradition, the Christian society, are the great, the imperial thought, the tradition, and society of this earth. It is from Christendom outwards that power and influence radiate, not towards it and into it that they flow. There seems to be but one point at least on the surface of the earth — namely, among the negro races of West Africa — where Mahometism gains ground upon Christianity; but that assuredly is not the seat of government from whence will issue the *fiats* of the future, to direct the destinies of mankind.

XXXIII.

The astounding fact of the manifestation of the Lord of Glory, under the veil of human flesh may, and does, stagger in some minds the whole faculty of belief. Those minds, however, guided by equity, will admit that if this great Christian postulate be sound, much must follow from it. For then we must in reason expect to find, not only an elaborate preparation in the

outer world for an event which, by the very statement of the terms, dwarfs the dimensions of every other known transaction, but likewise a most careful adjustment of the means by which, being so vast in itself, it could find entrance into the human mind and heart.

The religion of Christ had to adapt itself to the least as well as to the largest forms of our life and nature, while its central idea was in very truth of such a largeness, in comparison to all we are or can be, as to make the absolute distance between the greatest of human greatness, and the smallest of human littleness, sink into insignificance.

No more in the inner than in the outer sphere did Christ come among us as a conqueror, making his appeal to force. We were neither to be consumed by the heat of the divine presence, nor were we to be dazzled by its brightness. God was not in the storm, nor in the fire, nor in the flood, but he was in the still, small voice.

This vast treasure was not only to be conveyed to us, and set down as it were at our doors; it was to enter into us, to become part of us, and to become that part which should rule the rest; it was to assimilate alike the mind and heart of every class and description of men.

While, as a moral system, it aimed at an entire dominion in the heart, this dominion was to be founded upon an essential conformity to the whole of our

original and true essence. It therefore recognized the freedom of man, and respected his understanding, even while it absolutely required him both to learn and to unlearn so largely; the whole of the new lessons were founded upon principles that were based in the deepest and best regions of his nature, and that had the sanction of his highest faculties in their moments of calm, and in circumstances of impartiality. The work was one of restoration, of return, and of enlargement, not of innovation. A space was to be bridged over, and it was vast; but a space where all the piers, and every foundation-stone of the connecting structure, were to be laid in the reason and common-sense, in the history and experience of man.

XXXIV.

Like the seed to which Christ compares the gospel, all the early stages of its life were to be silent and to be slow. Gradually to lay a broad basis of such evidence as ought through all time to satisfy the reason and the heart of mankind, seems to have been the object with which our Saviour wrought. The general if he be a good general, and has his choice, will deploy his whole army on the battle-field, before any portion of it begins to fight. The hot and fierce assent of a few enthusiasts might doubtless have been had on easy

terms : like a fire of straw, come and gone in a moment, and leaving neither light nor warmth behind.

Are any startled at the idea that our Lord's first object may have been in the main limited to fixing well in the minds of his hearers the belief in his divine mission only? Will they say in answer, that by his reply to the confession of Nicodemus he emphatically teaches the insufficiency of the belief to which that ruler had therefore attained? For the answer of Christ is not a commendation or an acquiescence, but a solemn monition : " Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." As much as to say, " It is not enough that you have examined my credentials, and that, approving them, you own me as a teacher carrying a commission from on high. You must accept deeper results of my mission than any you have yet thought of, and must give your mind and spirit to be translated into the region of a new and better life."

Such is, I suppose, an approximation to the sense of our Lord's reply. The confession then of Nicodemus was insufficient. But so is the first step of a flight of stairs without those that are to carry us onward to the level above ; yet the laying well and solidly the first steps, without any visible sign of regard to those that are to follow, may be the way, and the only way, to construct a practicable and durable ascent.

There is, however, a peculiar delicacy, if this phrase

may be allowed, in this method of procedure adopted by the Great Teacher. Along with that element of superhuman power which was to establish a superhuman origin for his mission, there was combined a certain character of love, of pity, of unwearying help, of tender and watchful care, which is to be read in the deeds of our Lord from first to last ; the only two exceptions, which may have had excellent reasons of their own, being those of the fig-tree and the swine ; exceptions not touching the race of man.

Now the gross and carnal temper in man is far more easily caught by power than by love. To a certain extent, then, the display of power, intended to show that Christ had come from God to carry us back along with himself to God, tended to counteract that very object, if it should relatively lower in our minds the force of the attraction of love ; if, of the two great functions of deity exhibited in the miracles, the one which was more splendid and imposing should eclipse the one more modest, but more precious and more authentic. Hence, perhaps, it is that we find a certain veiling of the power that was in Christ, by these reserves and injunctions of secrecy. In the rude repetition of the miracles from mouth to mouth, they would have fared as the picture of some great artist fares when it is copied at second, third, and fourth hand : the finer and deeper graces disappear ; the clothing of the idea disappears, and only a coarse outline survives.

And so it really seems as if our Saviour had desired to place considerable checks on the circulation of mere report concerning the miracles ; and in lieu of its confused and bewildering echoes, to trust rather to each man's seeing for himself, and then calmly reflecting on so much as he had seen.

XXXV.

In all of the greater parables, which present their subject in detail, Christ himself when they are interpreted, fills a much higher place than that simply of a teacher divinely accredited. They all shadow forth a dispensation, which, in all its parts, stands related to, and dependent on, a central figure ; and that central figure is, in every case but two, our Saviour himself.

He is the Sower of the seed, the Owner of the vineyard, the Householder in whose field of wheat the enemy intermingled the tares, the Lord of the unforgiving servant, the Nobleman who went into a far country and gave out the talents and said : " Occupy till I come ; " lastly the Bridegroom among the virgins, wise and foolish. In every one of these our Saviour appears in the attitude of kingship. He rules, directs, and furnishes all ; he punishes and rewards. Every one of these, when the sense is fully apprehended, repeats, as it were, or anticipates the procession of the day of Palms, and asserts his title to dominion. They

must be considered, surely, as very nearly akin, if they are not more than nearly akin to declarations of his deity.

Two others there are which have not yet been mentioned. One is the parable of the householder, who planted a vineyard and went into a far country, and sent his servants to receive his share of the produce. In this parable our Lord is not the master, but the master's heir, the person whose the vineyard is to be, and who, being sent to perform the office in which the other messengers had failed, is put to death, by the cruel and contumacious tenants. But this parable, if it sets forth something less than his kingship, also sets forth much more, and embodies the great mystery of his death by wicked hands. There is also the parable of a certain king, which made a marriage for his son ; a relation which involves far more, than had commonly been expressed in the direct teaching.

Upon the whole, then, the proposition will stand good that these parables differ from, and are in advance of the general instruction respecting the person of the Redeemer in the three Synoptic Gospels, and place him in a rank wholly above that of a mere teacher, however true and holy. They set forth that difference from previous prophets and agents of the Almighty, which has been noticed by the apostle to the Hebrews ; where he says that "Moses verily was faithful in all his house as a servant ; but Christ as a son, over his own house."

Now, we have to sum up this branch of the inquiry with observing that, in that very chapter of instruction where the proper dignity and weight of the Redeemer in one of his high offices, namely, as a king, begin to be significantly conveyed, there is a veil interposed, as if to cast the scene into shadow. The truth is there ; but it ceases to thrust itself upon the mind, and stands rather as the reward to be obtained in after-thought by a docile attention.

Upon the field, then, which we are now examining, our Lord does not so much teach himself, as prepare the way for the teaching of himself, and act once more, though from a different point, and in a new relation, the part of his own forerunner.

There is yet another portion of that field, upon which we have to cast a glance. During the brief course of his own ministry, our Saviour gave a commission to his twelve apostles, and likewise one to the seventy disciples. Each went forth with a separate set of full and clear instructions. The commission to the Twelve will be found most fully given in the tenth chapter of St. Matthew ; that to the Seventy in the tenth of St. Luke. In conformity with what we have already seen, both are silent in respect to the Person of our Lord. They seem to aim at reproducing in miniature his own ministry. To the apostles he says, "Preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast

out devils." To the disciples he says, "Heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." The announcement of a society not then founded, but about to be founded upon earth, the obligation of the hearers to believe in what is announced, the exhibition of works of relief and love, that love taking effect through a preternatural exercise of power—here is the gospel as it was ordered to be preached by the followers of our Lord during his lifetime, and before He had begun to open, even to the Twelve, the awful picture of his coming death.

Notable, indeed, is the difference, it might almost be said the contrast, between these commissions, and those which were given after the Resurrection, as they are related in the later part of the four Gospels. In these latter commissions, the Person of Christ has emerged in all its grandeur, from the shadow to the foreground: it is his power that is given over to them, into him they are to baptize, in his name they are to preach repentance and remission of sins.

To sum up, then; there was a twilight before the dawn, and a dawn before the morning, and a morning before the day. The contrast between the two classes of commissions, that we have just seen, receives its most vivid illustration on the day of Pentecost, which may perhaps not unfitly be termed the birthday of the church. This contrast is really a proof, not of dis-

sonances in the divine counsels, but of an harmonious and adapted progression in their development, and thus of their essential and steady oneness of design. During our Lord's life, the bulwarks of the kingdom of evil were being smitten again and again by constant exhibitions of his command over the seen and unseen worlds ; and its foundations were being sapped by the winning force of his benevolence and love. Even before this work approached its ripeness, he cried, in prophetic anticipation of his triumph, "I beheld Satan like lightning fall from heaven." When he had died, and risen, and ascended, then the undermining process was complete ; and the rushing noise of Pentecost was like the trumpet-blast about the walls of Jericho, when the walls fell down flat, so that the people went up into the city, every man straight before him ; and they took the city.

XXXVI.

It appears as if our Lord commonly was employed in those kinds of word and deed which, repeated in substance over and over again in a large number of places, and before great multitudes of witnesses, were to constitute the main ground of his appeal to the conscience of the world, and the first basis of the general belief in him ; the basis, upon which all the rest was in due time to be built up. But while he thus

wrought from day to day, and from place to place, he was also at times employed in sowing a seed which was to lie longer in the ground before the time of germination.

Sometimes he set himself to sow it in capable minds and willing hearts; like those of the apostles, or like that of Nicodemus; sometimes to let it fall apart from the common beat of the chosen people, and where it could not be choked by their peculiar prejudices, as with the woman of Samaria. But also in Jerusalem, itself, at least by one series of discourses, he was pleased to state sufficiently, in the hearing both of the people and of their guides, the dignity and claims of his person; so that this authentic declaration from his own lips, of the truths which were after the Resurrection to be developed in apostolic teaching, might accredit that teaching to minds that would otherwise have stumbled at the contrast, or would have been unable to fill the void between such doctrine posthumously preached, and the common tenor of our Lord's words and acts as they are given in the Synoptical Gospels. In this view, certain portions of St. John's Gospel may be regarded as the golden link between the Sermon on the Mount, and the theology of the Apostolic Epistles.

XXXVII.

The mighty change which Christ achieved in the

whole frame and attitude of the human mind with respect to divine things, was transmitted from age to age, but not by effort and agony like his, or like the subordinate but kindred agency of those who were chosen by him to co-operate in the great revolution. Sometimes it was, indeed, both sustained and developed by the great powers, and by the faith and zeal of individuals, and by a constancy even unto death; but in the main it passed on from age to age by traditional, insensible, and unconscious influences. As the ages grew, and as the historic no less than the social weight of Christianity rapidly accumulated, men, by no unnatural process, came to rely more and more on the evidence afforded by the simple prevalence of the religion in the world, which, if taken with all its incidents, was in truth a very great element of proof; less and less upon the results of any original investigation reaching upwards to the fountain-head. The adhesion of the civil power, the weight of a clergy, the solidity and mass of Christian institutions, the general accommodation of law to principles derived from the Holy Scriptures, that very flavor of at least an historic Christianity which, after a long undisputed possession, pervades and scents the whole atmosphere of social life; all these in ordinary times seem to the mass of men to be, as proofs, so sufficient, that to seek for others would be waste of time and labor.

If there be unreason in this blind reliance, there is

probably not less, but much more unreason shown, when the period of reaction comes, and when a credulity carried to excess is placed in the fashion of the day by an incrudulity that wanders and runs wild in the furthest outbreaks of extravagance: an incredulity not only which argues from the narrowest premises to the broadest conclusions, but which oftentimes dispensing with argument altogether, assumes that whatever in religion has heretofore been believed to be true is therefore likely to be false, and exhibits a ludicrous contrast between the overweening confidence of men in their own faculties, and their contempt for the faculties of those from whom they are descended.

I do not suggest that a description so broad could be applied to the present age. But it is in this direction that we have been lately tending; and we have at least travelled so far upon the road as this, that the evidences purely traditional have lost their command (among others) over those large classes of minds which, in other times, before a shock was given or the tide of mere fashion turned, would perhaps most steadily and even blindly have received them. Their minds are like what I believe is said of a cargo of corn on board ship. It is stowed in bulk, and in fair weather the vessel trims well enough; but when there is a gale the mass of grain strains over to the leeward side, and this dead weight increases the difficulty and the danger, and does it this way or that mechanically, according to

the point of the compass from which the wind may chance to blow.

In such a time, there is a disposition either to deny outright the authority which Christianity may justly claim from its long historic existence, and from its having borne triumphantly the strain of so many tempests or else, and perhaps with more danger, silently to slight them and pass them by, and to live a life deprived alike of the restraints and the consolations of a strong and solid belief. Under these circumstances, may it not be the duty of the scribe rightly instructed in the things concerning the kingdom of God, when the old weapons cease for the moment to penetrate, that he should resort to other weapons which at the time are new, though in reality they are the oldest of all, and had only been laid aside because they were supposed to have done their work?

XXXVIII.

Some have been bold enough to say that the wide recognition, at the present day, of ethical doctrines in practical forms is due not to Christianity, but to the progress of civilization. In answer to them, I will only halt for a moment, to ask the question how it came that the Greek and, in its turn, the Roman civilization, each advancing to so great a height, did not similarly elevate the moral standards. And I shall

by anticipation put in a caveat against any attempt to reply merely by exhibiting here and there an unit picked out of the philosophic schools, or the ideal pictures which may be found in the writings of a tragedian ; pictures which have no more to do with the practical life of contemporary Greece, than have the representations of the Virgin and the Child, so much admired in our galleries, with the lives and characters of those who look on them, or in most instances of those who painted them.

A comparison between Epictetus and Paley, or between Aristotle and Escobat, would be curious, but would not touch the point. I do not inquire how low some Christian may have descended, or how high some heathen may have risen, in theory, any more than in practice. When I speak of the morality of a religion, I mean the principles and practices for which it has obtained the assent of the mind and heart of man ; which it has incorporated into the acknowledged and standing code of its professors ; which it has exhibited in the traditional practices, sometimes of the generality, sometimes only of the best. But this is a large subject, and lies apart. My present argument is only with those who hold that Christianity lies within the true scope of the principle of authority, but do not develop the phrase Christianity into its specific meanings.

To such it may be fairly put, that under this name

of Christianity we are to understand something that has some sort of claims and sanctions peculiarly its own ; for it is not religion only, but Christian religion, which comes to us accredited by legitimate authority. Now I hope to obtain a general assent when I contend that Christianity can have no exclusive or preternatural claim upon us, unless that which distinguishes it as a religion, has some proportionate representation in the sphere of morality. In its ultimate, general, and permanent effects upon morality, largely understood, the test of the value of a religion is to be found ; and if mankind, in its most enlightened portions, has lent the weight of its authority to Christianity, we must needs understand the word to carry and include some moral elements due and peculiar to the religious system.

And it is not difficult to sketch in outline some at least of the features which give speciality to Christian morals, without disturbing their relation to the general, and especially the best non-Christian morality of mankind.

First and foremost, they are founded on the character and pattern of a Person, even more, if possible, than on His words. In Him they recognize the standard of consummate and divine perfection.

Secondly, they draw all forms of duty, to God, to men, and to ourselves, from one and the same source.

Thirdly, they are to be practised towards all men

alike, independently of station or race, or even life or creed.

Fourthly, they are meant and fitted for all men equally to hold ; and their most profound vitality, if not their largest and most varied development, is within the reach of the lowly and uninstructed, in whose minds and hearts it has, for the most part, fewer and less formidable barriers to surmount, or "strongholds," in the apostle's language, to cast down.

Fifthly, the Christian law has placed the relation of man and woman, as such, in the great institution of marriage upon such a footing as is nowhere else to be found. I do not say that this is a restitution of a primitive law : but, if so, it was one, the strain of which, was found too great for those to whom it was given to bear. This law, with all its restraints of kin, of unity, and of perpetuity, is perhaps the subtlest, as well as the most powerful, of all the social instruments which the Almighty has put into use for the education of the race : and it is one, I am firmly persuaded, which no self-acting force, no considerations of policy, will ever be able to uphold in modern societies, when it shall have been severed from its authoritative source.

I will not dwell in detail on the mode in which the gospel treats the law of love, the law of purity, or that which is perhaps most peculiar to it, the law of pain ; but will be content with saying, sixthly and

lastly, that Christian morals as a whole — as an entire system covering the whole life, nature, and experience of man — stand broadly distinguished by their rich, complete, and searching character from other forms of moral teaching now extant in the world.

Says Abbé Martin, “The Eastern churches are almost all of them dead or dying for the last many centuries.” Dying for the last many centuries! It is told, I think of Foutenelle, that he was warned against coffee as a slow poison. “A very slow one,” he replied, “I have drunk it through eighty years.” Surely such a statement as that of the Abbé Martin is as poor, thin, transparent, shift, which the dire necessities of exhausted polemics may rather account for, than excuse.

I shall attempt no reply, except to say that the score of millions of those Christians, who inhabit the Turkish Empire, have for almost a corresponding tale of generations enjoyed the highest of all honors ; they have been sufferers for their faith. They have been its martyrs and its confessors. They alone have continuously filled that character. Many a tender maid, at the threshold of her young life, has gladly met her doom, when the words that accepted Islam, the act that invested her with the yatchak, would have made her in a moment a free and honored member of a privileged, a dominant community. Ever since the Turkish hoof began to lay waste the Levant, those

twenty millions have had before them, on the one side peace and freedom, on the other side the Gospel. They have chosen the Gospel ; and have paid the forfeit. And whatever be their faults and errors, it is not for us of the West, amidst our ease and prosperity, our abundant sins and scandals, to stigmatize them as professors of a dead or dying Christianity, and thus to disparage the most splendid and irrefragable, perhaps, of all the testimonies which man can render to the religion of the Cross.

XXXIX.

Let us avoid the error of seeking to cherish a Christianity of isolation. The Christianity which is now and hereafter to flourish, and through its power in the inner circles of human thought, to influence, ultimately, in some manner more adequate than now, the masses of mankind, must be such as of old the Wisdom of God was described :

“ For in her is an understanding spirit, holy, one only, manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having all power, over-seeing all things. . .

“ For she is the brightness of the everlasting light,

the unspotted mirror of the power of God, and the image of his goodness.”

It must be filled full with human and genial warmth, in close sympathy with every true instinct and need of man, regardful of the just titles of every faculty of his nature, apt to associate with and make its own all, under whatever name which goes to enrich and enlarge the patrimony of the race.

And therefore it is well that we should look out over the field of history and see if haply its records, the more they are unfolded do or do not yield us new materials for the support of faith. Some at least among us experience has convinced that just as fresh wonder and confirmed conviction flow from examining the structure of the universe, and its countless inhabitants, and their respective adaptations to the purposes of their being and to the use of man, the same results will flow in yet larger measure from tracing the footmarks of the Most High in the seemingly bewildered paths of human history. Everywhere, before us, behind us, and around us, and above us and beneath, we shall find the Power which —

“Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

And, together with the Power, we shall find the goodness and the wisdom, of which that sublime Power is but a minister. Nor can that wisdom and that goodness anywhere shine forth with purer splendor, than

when the divine forethought, working from afar, in many places, and through many generations, so adjusts beforehand the acts and the affairs of men as to let them all converge upon a single point ; namely, upon that redemption of the world, by God made man, in which all the rays of his glory are concentrated, and from which they pour forth a flood of healing light even over the darkest and saddest places of creation.

XL.

If we survey with care and candor the present wealth of the world — I mean its wealth intellectual, moral, and spiritual — we find that Christianity has not only contributed to the patrimony of man its brightest and most precious jewels, but has likewise been what our Saviour pronounced it, the salt or preserving principle of all the residue. and has maintained its health, so far as it has been maintained at all, against corrupting agencies. But, the salt is one thing, the thing salted is another : and, as in the world of nature, so in the world of mind and of human action, there is much that is outside of Christianity, that harmonizes with it, that revolves, so to speak, around it, but that did not and could not grow out of it. It seems to have been for the filling up of this outline, for the occupation of this broad sphere of exertion and enjoyment, that the Greeks were, in the counsels of

Providence, ordained to labor: that so the gospel, produced in the fulness of time, after the world's long gestation, might have its accomplished work in rearing mankind up to its perfection, first in the spiritual life, but also, and through that spiritual life, in every form of excellence, for which the varied powers and capacities of the race had been created.

XLI.

Whether we refer to the Scriptures, or to the collateral evidence of history and of the church, we find it to be undeniable as a fact that Christianity purports to be not a system of moral teaching only, but in vital union therewith, a system of revealed facts concerning the nature of God, and his dispensations towards mankind. Upon these facts, which centre in our Lord and Saviour, moral teaching is to rest, and to these it is to be indissolubly attached. Thus the part of Christianity, called doctrinal, has that claim to enter into our affirmative or negative decision, which belongs to a question strictly practical. It is, therefore, one, to which we inevitably must daily and hourly say aye or no by our actions, even if we have given no speculative reply upon it.

XLII.

Because, through the mercy of Providence, we

have a perfectly free access to the Holy Scriptures, we are apt comfortably to assume that we are in fact well acquainted with the sacred pages. And with this we join another assumption, scarcely less comfortable, namely, that, being thus familiar with the Bible we have had and have no concern with tradition, which, for us, is supposed to have no existence. But we little know the breadth of meaning that lies in the word, or the relation in which we each and all stand to it. The truth is, that we are all of us *traditioners* in a degree much greater than we think. Few, indeed, are there among us whose religious belief and system has actually been formed either from Scripture as a whole, or even from that limited but singularly precious portion of it contained in the New Testament. What we suppose to be from Scripture is really, as a general rule, from the catechism, or the schoolmaster, or the preacher, or the school of thought, in immediate contact with which we have been brought up; or perhaps, it has come from the pastor or from the parent, and in some happy cases by the living and affectionate contact of mind with mind. But even then it has been tradition; that is to say, it is the delivery by them to us of truth in a form in which they possessed it, and in a form which they deemed the best for us. Now suppose they were right in the choice of that form, still it does not follow that

what is now the best for us, after Christianity has been rooted in the world for nearly two thousand years, was also the best shape and the best order of instruction for those to whom it was a novelty, and who were to be its first propagators, as well as its first receivers.

Even within the compass of the New Testament we see the Christian system presented in various stages of development, by its various books, to those for whom they were originally intended. One of these, the earliest stage, is exhibited to us by the three first, or, as they are now commonly and conveniently termed, the Synoptical Gospels. Another by the Acts of the Apostles — a book in which we find our religion advanced to the stage of corporate or collective action. We find here the first form of that great society, the church, which, under the name of the kingdom of heaven, our Lord had himself, not established, but predicted. The two remaining stages are represented by the Gospel of St. John and apostolical epistles respectively. The one may be regarded as crowning the Synoptical Gospels, and the other the acts of the apostles. For the apostolic epistles, together with the apocalypse, both exhibit in detail the nature and workings of the Christian society, and supply the most comprehensive model of that practical instruction which was given by the earliest and greatest fathers of the church.

The Gospel of St. John, on the other hand, supplies a fourth biography of our Lord. It was certainly given to the church, according to the general judgment of Christendom, after the three other Gospels; and it also presents the teaching of our Saviour under a new aspect, much more doctrinal and also more abstract, than that which it bears in the works of the Synoptical writers, to whose compositions it adds little in matters of fact, unless when special teaching was connected with them, or, when as in the two closing chapters the evangelist had to record circumstances immediately connected with the foundation of the church.

But why should it be incredible, or even strange, that of any teaching whatever, much more than of such marvellous teaching as our Lord's, some elements should pass more easily into some minds, and others into other minds of a different complexion or affinity? The disciple "whom Jesus loved," has given us the fullest and deepest picture of his love; and, together with his love, of his person. But it has been justly remarked by Dean Alford, that there are scattered over the pages of the Synoptics a certain number of passages, which are in precise correspondence with the general strain of St. John.

And it cannot be too carefully borne in mind, that while St. John discloses to us a more inward aspect of the doctrine of our Lord, and supplies many propositions that we could not directly gather from his pre-

decessors, the moral and practical bearings of the Four Evangelists are in close and thorough correspondence. They have the very same ethical basis, and they go to produce the very same frame of mind and course of action, and by this very fact, the case of the Gospels is forever separated from any true analogy with the rival representations of Socrates in the works of Plato, and of Xenophon respectively, where the ethical bearings of the two systems appear to be widely different, if not altogether irreconcilable.

The communication of our Lord's life, discourses, and actions to believers, by means of the Four Gospels was so arranged, in the order of God's providence, that they should be first supplied with biographies of him which have for their staple his miracles and his ethical teaching, while the mere doctrinal and abstract portion of his instructions was a later addition to the patrimony of the Christian Church.

XLIII.

A leading feature in almost all the parables of our Lord is the social and collective aspect of Christianity, incorporated with what the Gospels ordinarily call the kingdom of heaven. The parables are so contrived that without explaining in detail the constitution of that kingdom, they familiarly impress the mind with its idea ; with the image of some scheme or system into

which men were to be brought, so that they should habitually live in it, and that they should ultimately be judged by the laws appointed for its government. The kingdom as well as the kingship, the appointment of a new dispensation of brotherhood among men, as well as the supremacy of our Lord in that brotherhood, were thus, as it were, things sown and stored in the mind of the apostles to abide their time ; like the spark laid up in ashes to await the moment when it should be kindled into flame.

XLIV.

No poetry, no philosophy, no art of Greece, ever embraced, in its most soaring and widest conceptions, that simple law of love towards God and towards our neighbor on which “two commandments hang all the law and the prophets,” and which supplied the basis of the new dispensation.

There is one history, and that the most touching and most profound of all, for which we should search in vain through all the pages of the classics—I mean the history of the human soul in its relations with its Maker ; the history of its sin, and grief, and death, and of the way of its recovery to hope and life, and to enduring joy. For the exercises of strength and skill, for the achievements and for the enchantments of wit, of eloquence, of art, of genius, for the imperial

games of politics and war—let us seek them on the shores of Greece. But if the first among the problems of life be how to establish the peace, and restore the balance of our inward being ; if the highest of all conditions in the existence of the creature be his aspect towards the God to whom he owes his being, and in whose great hand he stands ; then let us make our search elsewhere. All the wonders of the Greek civilization heaped together are less wonderful than is the single Book of Psalms.

XLV.

Divine truth, as it is contained in the gospel, is addressed to the wants and uses of a nature not simple but manifold ; and is manifold itself. Though dependent upon one principle, it consists of many parts ; and in order to preserve reciprocally the due place and balance of those parts, means that we call human are available, as well as means more obviously divine ; and secular forms, and social influences, all adjusted by one and the same governor of the world, are made to serve the purposes, that have their highest expression in the Kingdom of Grace.

XLVI.

Precious truths, and laws of relative right and the

brotherhood of man, such as the wisdom of heathenism scarcely dreamed of and could never firmly grasp, the gospel has made to be part of our common inheritance, common as the sunlight that warms us, and as the air we breathe. Sharp though our divisions in belief may be, they have not cut so deep as to prevent, or as perceptibly to impair, the recognition of these great outlines and fences of moral action. It is far better for us to trust to the operations of these our common principles and feelings, and to serve our Master together in that wherein we are as one, rather than in aiming at a standard theoretically higher, to set out with a breach of the great commandment, which forms the groundwork of all relative duties, and to refuse to do as we would be done by.

XLVII.

The history of one country may afford useful lessons to the authorities of another. In the annals of the reign of Charles I. of England, we have an instance of an ancient throne occupied by a monarch of rare personal endowments. He was devout, chaste, affectionate, humane, generous, refined ; a patron of letters and of art, without the slightest tinge of cruelty, though his ideas were those of a "pure monarchy ;" frank and sincere, too, in his personal character, but unhappily believing that, under the pressure of State necessity

such as he might judge it, his pledges to his people need not be kept. That king (upon whose refined figure and lineaments, more happily immortalized for us by Vandyke than those of any other of our sovereigns, to this day few Englishmen can look without emotion) saw his cause ruined, in despite of a loyalty and enthusiasm sustaining him, such as now is a pure vision of the past. It was not ruined by the strength of the anti-monarchical or puritanical factions, nor even by his predilections for absolutism ; but by that one sad and miserable feature of insincerity, which prevented the general rally of his well-disposed and sober-minded subjects round him. till the time had passed, the commonwealth had been launched down the slide of revolution, and those violent and reckless fanatics had gained the upper hand, who left the foul stain of his blood on the good name of England.

And why should I not advert to a lesson in our own times? King Ernest of Hanover is gathered to his fathers. When he went from England in 1837 to assume the German crown, he was the butt and by-word of liberalism in all its grades ; and among the professors of the conservative opinions, which he maintained in their sharpest form, few, indeed, were those hardy enough to own that prince as politically their kin ; while Hanover, misled as it afterwards appeared, by the freedom of English criticisms, received him with more dread than affection. Fourteen years elapse.

He passes unshaken through the tempest of a revolution, that rocks or shatters loftier thrones than his. He dies amidst the universal respect, and the general confidence, and attachment, of his subjects. He leaves to his son a well-established government and an honored name; and in England itself, the very organs of democratic feeling and opinion, are seen strewing the flowers of their honest panegyric on his tomb. And why? The answer is brief, but emphatic; because he said what he meant, and did what he said. Doubtless his political education had been better than men thought, and had left deeper traces upon him; but his unostentatious sincerity was his treasure; it was "the barrel of meal that wasted not, the cruise of oil that did not fail."

XLVIII.

The maxim that Christianity is a matter not abstract, but referable throughout to human action, is not only an important, but a vital part of the demonstration, that we are bound by the laws of our nature, to give a hearing to its claims. We shall therefore do well to substantiate it to our consciousness by some further mention of its particulars. Let us then recollect that we have not merely the general principle of doing all to the glory of God, declared by it in general terms: but this is illustrated by reference to the com-

mon actions of eating and drinking. "Whether we eat or drink, or whatsoever ye do," thus the passage runs, "do all to the glory of God."

Now, surely, one should have said, if any acts whatever could have been exempt from the demands of this comprehensive law, they should have been those functions of animal life, respecting which, as to their substance, we have no free choice, since they are among the absolute conditions of our physical existence. And by the unbeliever it might consistently be argued that inasmuch as food and drink are thus necessary, it is impossible to conceive that any question relating to the different kinds of them (unless connected with their several aptitudes for maintaining life and health, which is not at all in the apostle's view) can be of any moral moment. But the allegation of Scripture is directly to a contrary effect; and apprises us that even such a matter as eating or refraining from meat, has a spiritual character. "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not to the Lord, he eateth not and giveth God thanks. For none of us liveth to himself, and no man dieth to himself."

Not only (as the entire passage seems to mean) where a special scruple may be raised by the facts of idol worship; not only in the avoidance of pampered tastes and gross excesses, but in the simple act of taking food, the religious sense has a place. The

maintainance of life, though it is a necessity, is also a duty and a blessing. And to the same effect is the declaration of our Lord: "But I say unto you that every idle word, that men shall speak, they shall give account thereof in the day of judgment." The "idle word" is perhaps the very slightest and earliest form of voluntary action. Consider the fertility of the mind, and the rapidity of its movements: how many thoughts pass over it without or against the will; how easily they find their way into the idle, that is, not the mischievous or ill-intended, but merely the unconsidered word. So lightly and easily is it born, that the very forms of ancient speech seem to designate it as if it were self-created, and not the offspring of a mental act, and as we say, such and such an expression "escaped him." Thus then it appears that, at the very first and lowest stage of scarcely voluntary action, the almighty God puts in his claim. In this way he acquaints us that everything, in which our faculties can consciously be made ministers of good or evil, shall become a subject of reckoning, doubtless of just and fatherly reckoning, in the great account of the day of judgment.

Further, it appeared that there are many acts, of which the external form must be the same, whether they are done by Christians, or by others; as for instance those very acts of satisfying hunger and thirst,

of which we have spoken. If these, then, are capable, as has been shown, of being brought under the law of duty, a different character must attach to them in consequence ; they must be influenced: if not intrinsically, yet at least in their relation to something else, by their being referred to that standard. The form of the deed, the thing done, is, perhaps, as we have seen, the same ; but the action, the exercise of the mind in ordering or doing it is different. It differs, for example, in the motive of obedience ; in the end, which is the glory of God ; in the temper, which is that of trust, humility and thankfulness. Accordingly it appears that Christianity aims not only at adjusting our acts, but also our way of acting, to a certain standard ; that it reduces the whole to a certain mental habit, and imbues and pervades the whole with a certain temper.

* * * * *

There is no breathing man, to whom the alternatives of right and wrong are not continually present. To one they are less, perhaps infinitely less, complicated than to another ; but they pervade the whole tissue of every human life. In order to meet these we must be supplied with certain practical judgments. It matters not that there may have existed particular persons, as children, for instance, who have never entertained

these judgments in the abstract at all ; nor that many act blindly, and at hap-hazard, which is simply a contempt of duty ; nor that there may be another class into whose compositions by long use some of them are so ingrained, that they operate with the rapidity and certainty of instinct. Setting these aside, it remains true of all persons of developed understanding that there are many questions bearing on practice, with regard to which, in order to discharge their duty rightly, they must have conclusions, and these not necessarily numerous in every case, but in every case of essential importance, so that they may be termed “a savor of life unto life, or a savor of death unto death.”

XLIX.

Obligation may be qualified or suspended in the pursuit of abstract truth ; so much so, that even the contravention of it need not involve a breach of moral duty. But the case is very different when we deal with those portions of truth that supply the conditions of conduct. To avoid all detail, such as may dissipate the force of the main considerations, is material. Let it, therefore be observed that there is one proposition in which the whole matter, as it is relevant to human duty, may be summed up : that all our works alike, inward and outward, great and small, ought to

be done in obedience to God. Now this is a proposition manifestly tendered to us by that system of religion which is called Christianity, and which purports to be a revelation of the divine will. It is the first and great commandment of the Gospel, that we shall love God with the whole heart, and mind, and soul, and strength ; and whatsoever we do, we are to do all to the glory of God.

L.

A solemn and overpowering sense of duty, and that mixture of profound humility with manly resolution, which such a sense best engenders and sustains ; these are, we believe, the instruments, by which the divine grace develops in the conduct, even amidst the most difficult passages of life, the principles of unchangeable justice.

LI.

It is not because a brother does many things which we may think wrong, or which may in themselves deserve the heaviest punishment, that he is to be disowned and renounced : the obligation to treat him as a brother uninterruptedly subsists, it is limited only by our power to render kindly offices, and his capacity to receive them ; and the active exercise of its functions

can never be suspended, except only when and in so far as he refuses to accept them, or is incapable of profiting by them.

LII.

If we see the promise of greater joy where the finger of God points us not, either that promise is a phantom of magical illusion, or if it be true joy, it is ours, withheld from us for a time, in order that, by wanting it, we may acquire the dispositions necessary for its full appreciation ; and, in due season it will be ministered abundantly to those who are better pleased to await the accomplishment of the divine operations, than to endeavor to precipitate their determined issues. The same lesson which is applied to the repression of fleshly appetites, must also be brought to bear against appetite in its higher forms, and must teach those who crave for spiritual luxuries, that they are not living here for enjoyment, but for exercise ; not for the prize, but for the battle : that whatsoever winged moments and glances, whatsoever crumbs and morsels, and merciful foretastes of bliss, may be imparted to the pilgrims through the wilderness, are only given to stimulate them in their work ; that they are poison, in so far as they have any other effect than to quicken and invigorate its performance ; and that that work necessarily is, to walk in the path which God has bounded for us on this side and on

that, and to quell every rising murmur and the disposition to repine.

LIII.

Moral action is conversant almost wholly with evidence, which in itself is only probable. So that a right understanding of the proper modes of dealing with it is the foundation of all ethical studies. Without this, it must either be dry and barren dogmatism, or else a mass of floating quicksands. Duty may indeed be done, without having been studied in the abstract; but, if it is to be studied, it must be studied under its true laws and conditions as a science. Now, probability is the nearly universal form or condition, under which these laws are applied: and therefore a sound view of it is not indeed ethical knowledge itself, but it is the *organon*, by means of which that knowledge is to be rightly handled. He who, by his reasonings, at once teaches and inures men to the methods of handling probable or imperfect evidence, gives them exercise, and by exercise strength in the most important of all those rules of daily life, which are connected with the intellectual habits.

There are persons, certainly not among the well-trained and well-informed, who would attach a suspicion of dishonesty to any doctrine, which should give a warrant to acts of moral choice upon evidence

admitted to be less than certain. Their disposition is deserving of respect, when it takes its rise from that simple unsuspecting confidence in the strength and clearness of truth, which habitual obedience engenders. It is less so when we see in it a timidity of mind, which shrinks from measuring the whole extent of the charge that it has pleased God to lay upon us as moral agents, and will not tread even in the path of duty, upon any ground that yields beneath the pressure of the foot. The desire for certainty, in this form, enervates and unmans the character. Persons so affected can scarcely either search with effect for duties to be done, or accept them when offered, and almost forced upon their notice.

LIV.

Duty, or the *deon*, is that which *binds*. Surely, if there is one idea more pointedly expressive than another of the character of the ethical teaching of Christianity, if there is one lesson more pointedly derivable than another from the contemplation of its model in our blessed Lord, it is the idea and the lesson that we are to deny the claim of mere human will to be a serious ground of moral action, and to reduce it to its proper function, that of freely uniting itself with the will of God.

This function is one of subordination: one which manifestly it never can perform, so long as it is to be recognized as something entitled to operate in determining moral choice, and yet extrinsic and additional to, and therefore separate from, His commands.

Again, what can be more unnatural, not to say more revolting, than to set up any system of rights or privileges in moral action, apart from duties? How can we, without departing from our integrity before God, allege the right of our natural freedom as sufficing to counterbalance any, even the smallest likelihood that his will for us lies in a particular direction? Scripture, surely, gives no warrant for such a theory; nor the sense of Christian tradition. Is it not hard to reconcile the bare statement of it with the common sense of duty and of honesty, as it belongs to our race at large?

LV.

That which is the truth teaches the doctrine of love to all persons, but by virtue of that love it teaches also to hate the errors which mislead, and the delusions which blind them. The truth therefore is necessarily exclusive of its opposite; and to propose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory. For truth itself, when not held

as truth, but as a mere prize in the lottery of opinions, loses its virtue ; that, namely, of uniting us to its fountain ; since it is not by any mere abstractions, whether false or true, that we are to be healed, but by being placed in vital union, through the joint medium of His truth and his grace, with the source of healing.

LVI.

It is only by feeling censure to be painful, that he who delivers it, can neutralize its inward perils to himself ; it is only by persevering with his work in despite of that pain, that he can acquit his obligations to truth which demand of us that we shall prize her integrity beyond all things else ; and that he can with a safe conscience proceed to note those excellences, which might themselves have become to others very snares and pitfalls, had he not faithfully declared the fatal companionship in which they stand.

LVII.

We are bound to avoid occasions of anger ; and yet, for the vindication of truth, it may be a duty to enter into debates, which we know from experience will stir our passions more or less. If we look merely at the likelihood of that excitement, we ought to refrain : but

if we look onwards to the purpose in view, it makes the other scale descend.

LVIII.

We live in times when the whole nature of our relation to the unseen world is widely, eagerly and assiduously questioned. Sometimes we are told of general laws, so concerned as to be practically independent either of a lawgiver or a judge. Sometimes of a necessity working all things to uniform results, but seeming to crush and to bury under them the ruins of our will, our freedom, our personal responsibility. Sometimes of a private judgment, which we are to hold upon the hard condition of taking nothing upon trust of passing by, at the outset of our mental life, the whole preceding education of the world, of owing no debt to those who have gone before without a regular process of proof, in a word of beginning anew, each man for himself: a privilege which I had thought was restricted to the lower orders of creation. Such are the fancies which go abroad. Such are the clouds which career in heaven, and pass between us and the sun; and make men idly think, that what they see not, is not; and blot the prospects of what is, in so many and such true respects, a happy and a hopeful age.

It is I think an observation of St. Augustine, that

those periods are critical and formidable, when the power of putting questions runs greatly in advance of the pains to answer them. Such appears to be, in regard to the province of the unseen, the period in which we live. And all among us, who are called in any manner to move in the world of thought, may well ask, who is sufficient for these things? Who can with just and firm hand sever the transitory from the durable, and the accidental from the essential, in old opinions? Who can combine, in the measures which reason would prescribe, reverence and gratitude to the past with a sense of the new claims, new means, new duties of the present? Who can be stout and earnest to do battle for the truth, and yet hold sacred, as he ought, the freedom of inquiry, and cherish, as he ought, a chivalry of controversy like the ancient chivalry of arms?

LIX.

The doctrine that we are bound by the laws of our nature to follow probable truth, rests upon the most secure of all grounds for practical purposes, if indeed the consent which accepts it is in fact so widely spread in the usual doings of mankind, that it may well be termed universal. The very circumstance that there are exceptions confirms the rule, provided it may be maintained that the exceptions are of a certain kind. For conversely, if there be a practice invariably fol-

lowed by those who are known to be wise in kindred subject-matter, it is often doubtful whether this can be said to derive any positive confirmation from the concurrent course of persons who are known to be of an opposite character. Again, if there be an universal agreement concerning any proposition among those who have no sinister bias, the fact that others who are known to have such a bias differ from them, does not impair their authority, but may even appear rather to constitute an additional evidence of their being in the right. Now this is exactly the kind of consent, which may justly be said to obtain among men with regard to the following of probable truth. For every one acts upon affirmative evidence, however inferior to certainty, unless he be either extremely deficient in common understanding, or so biased the other way by his desires as to be incapable of an upright view of the case before him.

LX.

The "word of truth" should be "rightly divided." The several parts of religion ought to be exhibited in their due proportions; the severance of its limbs is fatal to its vitality; the license to teach half-truths is all that falsehood can desire; and, in point of fact, all the havoc made by error has been effected by the use of this very method. The teaching of half-truths

is indefensible and mischievous when they are taught as whole truths. But there is an order and succession in the process of instruction: and that which is not good as a resting-place may be most excellent and most necessary as a stage in an onward journey. It was not at the commencement of his career, but it was on the very evening of his passion, that our Lord himself was pleased to say to his disciples, "I have many things to say unto you, but ye cannot bear them now." Indeed, the negation of this principle would throw every established method of acquiring knowledge into confusion; and, if enforced and persevered in, would condemn the human understanding to a hopeless and imbecile sterility. For the doctrine, that the whole of a subject must be presented at once, can only be reduced to practice by excluding from view all that is really elevated and advanced, by dwelling perpetually in the circle of the merest rudiments, and perhaps by presenting these rudiments in forms which are at once extravagant and stunted.

LXI.

I surmise that sensible men, upon surveying the field of religious action during the last half-century, will consider, each from his own point of view, that the cause of truth and right has had both its victories to record, and its defeats to mourn over. It is a blessed

thing to think that behind the blurred aspect of that cause, which we see as in a glass darkly, there is the eye of One to whom all is light, and who subdues to his own high and comprehensive, and perhaps for that reason remote purposes all the partial and transitory phenomena, with which we are so sorely perplexed. The systems or forms, under which we conceive the truth, may each present its several colors, hereafter to be blended into a perfect ray. It will not then be the most boastful or the most aggressive among them that will be found to be the least refracted from the lines of the perfect truth. It will be the one which shall best have performed the work of love, and shall have effected the largest dimunition in the mass of sin and sorrow that deface a world which came so fair from the hand of its Maker. Here, there is opened to us a noble competition, wherein, each adhering firmly to what he has embraced humbly, we may all co-operate for the glory of God with a common aim ; and, every one according what he asks, and according it as freely as he asks it, all may strive to cultivate the unity of the spirit in the bond of peace.

LXII.

Regularity, combination, and order, especially when joined with publicity, have of themselves a marvellous virtue ; they tend to subordinate the individual to the

mass, they enlarge by healthy exercise the better and nobler parts of our nature, and depress the poorer and meaner ; they make man more a creature of habits, and less of mere impulse ; they weaken the relative influence of the present, by strengthening his hold upon the future and the past, and their hold upon him. By gathering, too, into organized forms the various influences that bear sway in a mixed community, and leaving them to work within prescribed channels, those which are good acquire the multiplied strength of union, while the bad neutralize one another by reciprocal elimination. It is a great and noble secret, that of constitutional freedom, which has given to England the largest liberties, with the steadiest throne, and the most vigorous executive, in Christendom. I confess to my strong faith in the virtue of this principle. I have lived now for many years in the midst of the hottest and noisiest of its work-shops, and have seen that amidst the clatter and the din a ceaseless labor is going on ; stubborn matter is reduced to obedience, and the brute powers of society, like the fire, air, water, and mineral of nature, are with clamor indeed, but also with might, educated and shaped into the most refined and regular forms of usefulness for man. I am deeply convinced that among us all systems, whether religious or political, which rest on a principle of absolutism, must of necessity be, not indeed tyrannical, but feeble and ineffective systems ;

and that methodically to enlist the members of a community, with due regard to their several capacities, in the performance of its public duties, is the way to make that community powerful and healthful, to give a firm seat to its rulers, and to engender a warm and intelligent devotion in those beneath their sway.

LXIII.

As with property, so with religious freedom: the rights of each man are the rights of his neighbor; he that defends one is the defender of all; and he that trespasses on one assails all. And in these matters the mass of the community will judge fairly, when once the facts are fairly before them, however they may require time to clear their view of the case, or however they may occasionally tread awry. Given, I say, these two conditions first, the principle of civil equality before the law, and secondly, the general desire in each man for his own religious freedom; and then the ultimate recognition of such freedom for all is as secure, as the maintenance of such equality.

LXIV.

The free expression of opinion, as our experience has taught us, is the safety-valve of passion. That noise of the rushing steam, when it escapes, alarms the

timid; but it is the sign that we are safe. The concession of reasonable privilege anticipates the growth of furious appetite.

LXV.

We cannot change the profound and resistless tendencies of the age towards religious liberty. It is our business to guide and control their application. Do this you may. But to endeavor to turn them backwards is the sport of children, done by the hands of men; and every effort you may make in that direction will recoil upon you in disaster and disgrace.

LXVI.

The hydra of revolution is not really to be crushed by the attempt to crush, or even by momentary success in crushing, under the name of revolution, a mixed and heterogeneous mass of influences, feelings, and opinions, bound together absolutely by nothing except repugnance to the prevailing rigor and corruptions. Viewed as mere matter of policy, this is simply to undertake the service of enlistment for the army of the foe. It is a certain proposition that, when a government thus treats enmity to abuse as identical with purpose of subversion, it, according to the laws of our mixed nature, partially amalgamates the two, and ful-

files at length its own miserable predictions in its own more miserable ruin.

Surely, however, there is another mode of procedure. It is to examine the elements of which the aggregate force apparently hostile to a government is composed, and carefully to appreciate their differences ; to meet — or at least to give an earnest of honest intention to meet — the objections of the moderate and just, by the removal of what causes them ; to have some tenderness even for the scruples of the weak ; to take human nature on its better side instead of perpetually galling its wounds and sores ; to remember that violence itself has its moments of remission and its *mollia fandi tempora*, its opportunities of honorable access ; and thus to draw out from the opposite array a large part of its numbers and its energy, a far larger part of its virtue, its truth, and all the elements of permanent vitality. It may then be found that no other means are left ; but it may also then be found that the compass of the evil is so reduced by the preliminary processes, that it is wiser and better to carry it in patience, than to irritate the system by a sharp excision. If unhappily the risk must at last be run, and anti-social crime visited with the punishment which is its due, at least the what and the why will then be plain, and we shall talk something better than pestilent imposture when we proclaim the intention to crush the hydra of revolution, or vaunt of having crushed it. Nor is this a parade of human-

ity ; it is surely rather the practical rule of government, which common sense dictates, and the experience of the world sustains.

LXVII.

Something that may be called religionism, rather than religion, has led us for the most part, not indeed to deny in terms that God has been and is the God and Father and Governor of the whole human race, as well as of Jews and Christians, yet to think and act as if his providential eye and care had been confined in ancient times to the narrow valley of Jerusalem, and since the Advent to the Christian pale ; or even to something at our own arbitrary will, we think fit so to call. But surely he, who cared for the six-score thousand persons in ancient Nineveh, that could not distinguish between their right hand and their left, he without whom not a sparrow falls, he that shapes, in its minutest detail, even the inanimate world, and clothes the lily of the field with its beauty and its grace, he never forgot those sheep of his in the wilderness ; but as, on the one hand, he solicited them, and bore witness to them of himself, by never-ceasing bounty and by the law written in their hearts so on the other hand in unseen modes he used them, as he is always using us, for either the willing, or if

not to be willing, then the unconscious or unwilling, furtherance and accomplishment of his designs.

LXVIII.

In the providential government there are diversities of operations. In this great house, there are vessels of gold and silver, vessels of wood and earth. In the sphere of common experience, we see some human beings live and die, and furnish by their life no special lessons visible to man, but only that general teaching, in elementary and simple forms, which is derivable from every particle of human history. Others there have been who, from the time when their young lives first, as it were, peeped over the horizon, seemed at once to

“Flame in the forehead of the morning sky;”

whose lengthening years have been but one growing splendor, and at the last who

“Leave a lofty name,
A light, a landmark, on the cliffs of fame.”

Now, it is not in the general, the ordinary, the elementary way, but it is in a high and special sense, that I claim for ancient Greece a marked, appropriated, distinctive place in the providential order of the world. . . . Palestine was weak and despised, always obscure, oftentimes, and long trodden down beneath the

feet of imperious masters. On the other hand, Greece for a thousand years,

“Confident from foreign purposes,”

repelled every invader from her shores. Fostering her strength in the keen air of freedom, she defied and at length overthrew, the mightiest of existing empires; and when finally she felt the resistless grasp of the masters of all the world, them too, at the very moment of her subjugation, she herself subdued to her literature, language, arts, and manners. Palestine in a word, had no share of the glories of our race; while they blaze on every page of the history of Greece with an overpowering splendor. Greece had valor, policy, renown, genius, wisdom, wit, she had all, in a word, that this world could give her; but the flowers of Paradise, which blossom at the best but thinly, blossomed in Palestine alone.

And yet, as the lower parts of our bodily organization are not less material than the higher to the safety and well-being of the whole, so Christianity itself was not ordained to a solitary existence in man, but to find helps meet for itself in the legitimate use of every faculty, and in the gradually accumulated treasures of the genius, sagacity and industry of the human family. Besides the loftiest part of the work of Providence, entrusted to the Hebrew race, there was other work to do, and it was done elsewhere. It was requisite to make ready the materials not only of a

divine renewal and of a moral harmony for the world, but also for a thorough and searching culture of every power and gift of man in all his relations to the world and to his kind; so as to lift up his universal nature to the level, upon which his relation as a creature to his Creator, and as a child to his father was about to be established.

LXIX.

Christianity has sealed and stamped the title of our race, as the crown and flower of the visible creation; and with this irreversible sentence in their favor, the studies, well called studies of humanity, should not resent nor fear, but should favor and encourage all other noble research having for its object the globe on which we live, the tribes with which it is peopled in land, air and sea, the powers drawn forth from nature or yet latent in her unexplored recesses, or the spaces of that vast system

“*Ultra flammantia mænia mundi,*”

to which our earth belongs.

LXX.

A system of religion, however absolutely perfect for its purpose, however divine in its conception and expression, yet of necessity becomes human too, from

the first moment of its contact with humanity ; from the very time, that is to say, when it begins to do its proper work by laying hold upon the hearts and minds of men, mingling, as the leaven in the dough, with all that they contain, and unfolding and applying itself in the life and conduct of the individual, and in the laws, institutions, and usages of society. In the building up of the human temple, the several portions of the work, while sustaining and strengthening each other also, like the stones of a wall, hold them to their proper place and office in the fabric.

LXXI.

All the powers and capacities of man, being the work of God, must have their proper place in his designs ; and the evil in the world arises not from their use, but from their misuse, not from their active working, each according to its place in the providential order, but from their having gone astray, as the planets would go astray if the centripetal force, that controls their action, were withdrawn.

LXXII.

No doubt conscience is supreme in all matters of moral conduct, including the search for truth ; so that even the statement is a truism. But this does not

exclude argument and the legitimate use of the understanding upon questions of conduct ; and it is no sufficient answer to reasoning drawn from Scripture, reason, or authority, on a question of conduct, to say "my conscience teaches me so, and there is an end of it." We must submit to have matters of conscience handled by reasoning or by authority, and though we are to protest against sentences of the understanding on matters beyond its province, as, for example, upon absolute dogma, yet even there we must not decline to allow the examination of secondary proofs. Conscience may be the ultimate judge of argument, but this affords no plea for declining to hear it ; and to admit such a plea is not to honor conscience, but to allow fancy, humor, obstinate licentious will, and Satanic temptations, to enthrone themselves in its place.

LXXIII.

To say the individual conscience is the criterion of truth, is not only to set up the principle of private judgment, but to surmount it with new and impregnable outworks, because this theory not only permits and authorizes, but certainly encourages, and perhaps compels, each person to disclaim all reference to the judgment of others, to refuse the helps which an erring creature derives from the scrutiny of others for the

correction of his errors, to shroud from examination his inward persuasions, and to find in the fact of their existence the charter of their legitimacy.

It is obvious, indeed, to say that the theory supposes each man to be humble, earnest, self-denying, and full of prayer; and that according to it holiness, not the pretence of holiness, is the only ground of belief that can acquit a man of his responsibility before God for believing right. But still we are met by the most serious difficulties. Men who are not holy, will believe themselves in many cases to be holy; and men who are holy, will in many cases believe themselves to be not holy. The first proves that the theory will not work in certain instances; the second seems to go further, and to indicate a radical fault in it, for it appears to teach that our belief in the mystery of the Incarnation, for example, is to depend upon our having already realized that truth by the corresponding process to it appointed for us, and having become, in the language of St. Peter, partakers of the divine nature. But when it is considered how long, and arduous, and doubtful, is very frequently the struggle between sin and grace in the mind of the Christian — what stages of conflict, nay, frequently, what reverses, are to be passed through, before the soul is finally established in the consistent practice even of an elementary righteousness — is it not perilous to hold out to mankind, as the true theory of religious faith, that they are

only entitled to believe in proportion as they have realized what they have carried into something of the nature of consistent and permanent practice?

LXXIV.

Mr. Wordsworth has told us —

“But, above all, the victory is most sure,
For him who seeking faith by virtue, strives
To yield entire submission to the law
Of conscience.”

We, however, discover here no supplanting of the function of faith by that of practice — no recognition of the supremacy of the private conscience; but on the contrary, an assumption of the homage of obedience as such to belief as such, and the very highest exercise of faith conveyed by obedience as a medium. And for this reason; that the seeking dogmatic faith through virtue is a process founded upon moral faith, upon the firmest belief — first, in the divine constitution of human nature, which God has ordained to be built up by habits, and not by impulses; secondly and chiefly, in the character of God himself, as of a God who will lead in safety and aright those that when their eyes are too weak to discern spiritual objects nevertheless trust themselves in blindness to the guidance of his hand. They know that in so doing they are expressly refusing to bring down his lofty

truth to the standard of their inward meanness, and are resting rather on that conviction of his goodness which is a result reached by the combined and harmonious operation of our rational, moral and spiritual faculties.

LXXV.

The mass even of conscientious Christians, it will be admitted, have but little of the gift of spiritual wisdom, which appertains rather to them that are perfect (I. Cor. ii. 6); to a very advanced stage of sanctity. It may readily be understood that where this wisdom, in the sense of St. Paul, exists, there the conscience is not only the main support of belief in the individual mind, but likewise an authority in its degree even to others. But of the generality, even of religious men, little more can be said than that their will is set upon the whole towards the observance of the laws of God: and there are ten thousand degrees of acuteness and comprehensiveness in their vision—of intensity and fervor in their desire. Are each of these men to apply spiritual truths to their own internal state and to make that state their touchstone?

LXXVI.

He that wills to do "His will shall know of the doc-

trine whether it be of God." But the promises, which belong to each instrument when all are duly used, cannot be claimed in favor of one among them when it is made exclusive. The true doctrine is, we conceive, "Act upon Christian principle, and you will come to believe it: act upon what is true in itself, and it will come to be also apparent or true to you."

LXXVII.

The Greek religion was eminently poetical; for it fulfilled in the most striking manner that condition which poetry above all requires, harmony in the relation between the worlds of soul and sense. Every river, fountain, grove and hill, was associated with the heart and imagination of the Greek; subject, however, always to the condition that they should appear as ruled by a presiding spirit, and that that spirit should be impersonated in the human shape. A poetical religion must, it seems, be favorable to art. The beauty of form, which so much abounded in the country, was also favorable to art. The Athenians, however, are stated not to have been beautiful; and at Sparta, where art was neglected, beauty was immensely prized. And, indeed, the personal beauty of a race is by no means usually found sufficient to produce the development of the fine arts. Again, as to the poetry of religion, and its bearing upon art, while a general

connection may be admitted, it is very difficult to define the manner and degree.

LXXVIII.

Poetry, the mirror of the world, cannot deal with its attractions only, but must present some of its repulsions also, and avail herself of the powerful assistance of its contrasts. The example of Homer, who allows Thersires to thrust himself upon the scene, in the debate of heroes, gives a sanction to what reason and all experience teach, namely, the actual force of negatives in heightening effect; and the gentle and noble characters, and beautiful combinations, which largely predominate in Tennyson's "Ideals of the King," stand in far clearer and bolder relief when we perceive the dark and baleful shadow of Vivien lowering from them.

LXXIX.

The true poet has a delicate insight into beauty, a refined perception of harmony, a faculty of suggestion, an eye both in the physical and moral world for motion, light, and color, a sympathetic and close observation of nature, a dominance of the constructive faculty, and that rare gift — the thorough mastery and loving use of his native tongue. Many of us, the common

crowd, made of the common clay, may be lovers of nature. But it does not follow that we possess the privilege that the poet enjoys. For him nature has a voice of the most finished articulation; all her images to him are clear and definite, and he translates them for us into that language of suggestion, emphasis, and refined analogy, which links the manifold to the simple, and the Infinite to the finite.

LXXX.

The sense of beauty enters into the highest philosophy, as in Plato. The highest poet must be a philosopher, accomplished, like Danté, or intuitive, like Shakspeare. But neither the one nor the other can now exist in separation from that conception of the relations between God and man, that new standard and pattern of humanity, which Christianity has supplied. It is true, indeed, that much of what it has indelibly impressed upon the imagination and understanding, the heart and life of man, may be traceable and even prominent in those who individually disown it. The splendor of these disappropriated gifts in particular cases may be among the very greatest of the signs and wonders appointed for the trial of faith. Yet there is always something in them to show that they have with them no source of positive and permanent vitality;

that the branch has been torn from the tree, and that its life is on the wane.

LXXXI.

It is by the perceptive, or rather by the strictly creative powers that the poet projects his work from himself, stands as it were completely detached from it, and becomes in his own personality invisible. Thus did Homer and Shakspeare perhaps beyond all other men: thus did Goethe, subjective as he truly is: thus did Danté when he pleased, although his individuality is the local and material, not the formal, centre, to so speak, of his whole poem. All this is only to say in other words that by this gift the poet throws his entire strength into his work, and identifies himself with it; that he not only does, but for the time being is, his work; and that then, when the work is done, he passes away and leaves it. It is perfect in its own kind, and bears no stamp or trace of him—that is of what in him pertains to the individual as such, and does not come under the general laws of truth and beauty. Thus all high pictorial poetry is composed: thus every great character, in the drama or romance, is conceived and executed.

It is the gift of imagination in its highest form and intensity which effects these wonderful transmutations,

and places the poet of the first order in a rank, nearer to that of creative energies than anything else we know.

LXXXII.

We do not believe that a Milton — or, in other words, the writer of a “Paradise Lost” — could ever be so great as a Shakspeare or a Homer, because (setting aside all other questions) his chief characters are neither human, nor can they be legitimately founded upon humanity ; and, moreover, what he has to represent of man is, by the very law of its being, limited in scale and development. Here at least the saying is a true one in its full scope ; “ *Antiquitas sæculi, juvenus mundi ;* ” rendered by our laureate in “The Day-dream,”

“For we are ancients of the earth,
And in the morning of the times.”

The Adam and Eve of Paradise exhibit to us the first inception of our race ; and neither then, nor after their first sad lesson, could they furnish those materials for representations, which their descendants have accumulated in the school of their incessant and many-colored, but on the whole too gloomy experience. To the long chapters of that experience, every generation of man makes its own addition.

LXXXIII.

The substitution of law for force has indeed altered the relations of the strong and the weak ; the hardening or cooling down of political institutions and social traditions, the fixed and legal track instead of the open pathless field, have removed or neutralized many of those occasions and passages of life, which were formerly the schools of individual character. The genius of mechanism has vied in the arts both of peace and war, with the strong hand, and has well-nigh robbed it of its place. But let us not be deceived by that smoothness of superficies, which the social prospect offers to the distant eye. Nearness dispels the illusion ; life is still as full of deep, of varied, of ecstatic, of harrowing interests as it ever was. The heart of man still beats and bounds, exults and suffers from causes which are only less salient and conspicuous, because they are more mixed and diversified. It still undergoes every phase of emotion, and even, as seems probable, with a susceptibility which has increased and is increasing, and which has its index and outer form in the growing delicacy and complexities of the nervous system. Does any one believe that ever at any time there was a greater number of deaths referable to that comprehensive cause, a broken heart? Let none fear that this age, or any coming one, will extirpate the material of poetry. The more reasonable appre-

hension might be, lest it should sap the vital force necessary to handle that material, and mould it into appropriate forms.

LXIV.

Storms, deaths, other calamities are distasteful ; but the poets are full of them. In the tears, agitation, shuddering, caused by the perusal of poetry, there is real and keen delight, which springs from the vivid imitation and representation of nature, as it brings before us, and fills with life, what is distant or dead, or purely imaginary. The law of the beautiful admits in poetry, for the mind, many things that it excludes from painting, for the eye.

LXXXV.

Some ores yield too low a percentage of metal to be worth the smelting, whereas had the mass been purer, it had been extracted and preserved. Posterity will have to smelt largely the product of the mines of modern literature ; and will too often find the reward in less than due proportion to the task. So much for quantity. But quality itself is not homogeneous ; it is made up of positives and negatives. Merits and demerits are subtly and variously combined ; and it

is hard to say what will be the effect in certain cases of the absence of faults as compared with the presence of excellences, towards averting or commuting that sentence of capital punishment which, estimate as we may the humanity of the time, must and will be carried into wholesale execution. Again, men look for different excellences in works of different classes. We do not hold an "Æneid" or a "Paradise Lost" bound to the veracity of an annalist. We do not look to Burke or Sheridan for an accurate and balanced representation of the acts of Warren Hastings. The subtle gifts of rhetoric, the magic work of poetry, are loved for their own sake ; and they are not severely cross-examined upon the possession of historic attributes to which they do not pretend.

LXXXVI.

Personal existence is beset with dangers in infancy and again in age. But authorship, if it survive the first, has little to fear from the after-peril. If it subsist for a few generations (and generations are for books what years are for their writers), it is not likely to sink in many. For works of the mind really great there is no old age, no decrepitude. It is inconceivable that a time should come when Homer, Danté, Shakspeare, shall not ring in the ears of civilized man.

LXXXVII.

Among the topics of literary speculation, there is none more legitimate or more interesting than to consider who, among the writers of a given age, are elected to live; to be enrolled among the band of the immortals; to make a permanent addition to the mental patrimony of the human race. There is also none more difficult. Not that there is any difficulty at all in what is technically called purging the roll: in supplying any number of names which are to sink (if they have not yet sunk) like lead in the mighty waters, or which, by a slower descent, perhaps like the zigzag from an Alpine summit, are to find their way into the repose of an undisturbed oblivion. Sad as it may seem, the heroes of the pen are in the main but as "fools" lighted by the passing day on the road to dusty death. But it is when the list has been reduced, say to a hundredth part of the writers, and to a tenth of the few prominent and well-known writers of the day, that the pinch, so to call it, of the task begins. We now stumble onwards with undefined and partial aids. Bulk will surely kill its thousands: that, which stood the ancient warrior in such good stead, will be fatal to many a modern author, who, but for it, might have lived. And money will as surely have killed its tens of thousands beforehand, by touching them as with palsy. It was one of the glories of Macaulay that he

never wrote for money ; it was the chief calamity of a yet greater, and much greater, man, to wit of Scott, that iron necessities in later life, happily not until his place had long been secure, set that yoke upon his lofty crest. And few are they who, either in trade or letters, take it for their aim to supply the market, not with the worst they can sell, but with the best they can produce. In the train of this desire, or need, for money, comes haste with its long train of evils, summed up in the general scampering of work ; crude conception, slipshod execution, the mean stint of labor, suppression of the inconvenient, blazoning of the insignificant, neglect of causes, loss of proportion in the presentation of results. We write of the moment ; may it not be of the age.

Survival, we venture to suggest, will probably depend not so much on a single quality, as upon a general or composite result. The chance of it will vary directly as quality, and inversely as quantity.

LXXXVIII.

A peculiar faculty, and one approaching to the dramatic order, belongs to the successful painter of historical portraits, and belongs also to the true biographer. It is that of representing personality. In the picture, what we want is not merely a collection of unexceptionable lines and colors so presented as readily to

identify their original. Such a work is not the man, but is only a duly attested certificate of the man. What we require, however, is the man and not merely the certificate. In the same way, what we want in a biography, and what, despite the etymology of the title, we very seldom find, is life. The very best transcript is a failure, if it be a transcript only. To fulfil its idea, it must have in it the essential quality of movement; must realize the lofty fiction of the divine shield of Achilles, where the upturning earth, though wrought in metal, darkened as the plough went on; and the figures of the battle-piece dealt their strokes and parried them, and dragged out from the turmoil the bodies of their dead.

LXXXIX.

Biographies, like painted portraits, range over an immense scale of value: the brightest stand at a very elevated point indeed; and the lowest, in which this age has been beyond all others fertile, descend far below zero. Human nature is in itself a thing so wonderful, so greatly paramount among all the objects offered to our knowledge, that there are few pieces or specimens of it which do not deserve and reward observation. But then they must be true, and must breathe the breath of life; they must give us, not the mere clothes, or grave-clothes, of the man, but the

man himself. For this reason it is that autobiographies (unless when a distinguished man is unfortunately tempted, as appears to have been the case with Lord Brougham, to write his own life from old newspapers) are commonly of real interest; for every man does his best to make his own portrait a likeness.

And for this reason also it may be that, in so many cases, the personal memoirs of men of religious celebrity are flat, stale, and unprofitable to a degree, because they are, beyond all others, unreal and got up. Sometimes, with a good deal of excuse, feelings of natural piety, and sometimes, with no excuse at all, the supposed interest of sect or clique, withhold altogether from view the faults, errors, or inequalities, through some or all of which it was that the man was indeed a man, a being of mixed character, to be remembered usefully for warning, and for caution, as well as for imitation, or for pious unreasoning wonder.

XC.

A tentative work can ill afford to be judged by the rules applicable to one which is didactic. The didactic writer is in possession, when he begins, of all the knowledge with which he ends; the tentative writer gathers as he goes. The first is bound by the same rules all along · the other enlarges the scope of his

vision at each step he makes, and may naturally and justifiably have employed language and assumed a tone, when he commenced his labors, which would be unbecoming from the more advanced position that he occupies at the close. Nor ought he of necessity to go back upon and recast his diction, so as to give himself one color and one attitude from first to last. For if he did so, he would be likely to efface from his composition those lineaments of truth and nature on which its effect as a whole might in great measure depend. For in such a work, which is essentially a work of self education, that which, above all things, the reader ought to see is the progression of effect, which the study of the subject, exhibited in the actual tissue of the book, has had upon the mind of the writer. He should be placed in a position to measure with some accuracy the distance between his author's point of departure and point of arrival; and, in order that he may do this, he must know the actual whereabouts of the one as well as of the other.

XCI.

The early Christian writers, not being the narrow-minded men that many take them for, did not deny or disparage the intellectual prodigies of the great heathen races, of those marvellous philosophers as Eusebius often calls them, of that Plato so eminently

commended by his intellectual debtor the great Saint Augustine: nor did they make light of the voice of nature in the soul of man; nor of the divine government over the whole world at every period of its existence; nor of the truths to be found in ancient writers. But the defiled and putrescent system of religion which they found confronting them, formidable as it was from antiquity, wide extension, general consent, from the strength of habit, and from the tenacious grasp of powerful interests upon temporal possessions and advantages, this evil system they hunted down in argument without mercy, and did not admit to be an historical and traditional derivation from a primeval truth, which the common ancestry of the Semitic and the European races had once in common enjoyed.

It can hardly be said that there was intentional unfairness in this proceeding. The Christian writers labored under the same defect of critical knowledge and practice with their adversaries. They took the lives, deeds, and genealogies of the heathen deities, just as they found them in the popular creed, for the starting-point of their argument. Their immediate business was to confute a false religion, and to sweep from the face of the world a crying and incurable moral evil: not to construct an universal philosophy of the religious history of man; for which the time had not then, and perhaps has not yet, arrived. But we have new sources of knowledge, new means of detecting

error and guiding inquiry, new points of view set open to us : and the more freely and faithfully we use them the more we shall find cause to own, with reverence and thankfulness, the depth, and heights, and breadth of the wisdom and goodness of God.

XCII.

“Prove all things : hold fast that which is good,” is a precept which England has fearlessly accepted, and from the universal application of which she has not shrunk ; alive to the serious dangers of her course, but bent upon reaping its transcendent and inestimable advantages. It is, we believe, to this cause that we may refer the unquestionable fact that classical studies in England are not found to have any sceptical tendency, and that the University of Oxford finds in Aristotle one of her most powerful engines of ethical, and indirectly of Christian, teaching. But then there must be real and vital activity of the mind upon the subject matter of religion, as there is upon the subject matter of pagan learning. Greece and Rome present to us great and masculine developments of our common nature, and wonderful triumphs achieved by them in every department both of mental and of practical effort. The mind cannot embrace them, cannot reap its reward in the appreciation of them, without the exertion of its powers at their topmost bent.

XCIII.

Mediocrity is now, as formerly, dangerous, commonly fatal, to the poet: but among even the successful writers of prose, those who rise sensibly above it are the very rarest exceptions. The tests of excellence in prose are as much less palpable, as the public appetite is less fastidious. Moreover, we are moving downwards in this respect. The proportion of middling to good writing constantly and rapidly increases. With the average of performance, the standard of judgment progressively declines.

XCIV.

To the literary success of Macaulay, it would be difficult to find a parallel in the history of recent authorship. For this, and probably for all future centuries, we are to regard the public as the patron of literary men; and as a patron abler than any that went before to heap both fame and fortune on its favorites. Setting aside works of which the primary purpose was entertainment, Tennyson alone among the writers of our age, in point of public favor, and of emolument following upon it, comes near to Macaulay. But Tennyson was laboriously cultivating his gifts for many years, before he acquired a position in the eye of the nation. Macaulay, fresh from college, in 1825,

astonished the world by his brilliant and most imposing essay on Milton. Full-orbed he was seen above the horizon ; and full-orbed, after thirty-five years of constantly-emitted splendor, he sank beneath it.

His gains from literature were extraordinary. The cheque for twenty thousand pounds is known to all. But his accumulation was reduced by his bounty ; and his profits would, it is evident, have been far larger still, had he dealt with the products of his mind on the principles of economic science (which, however, he heartily professed), and sold his wares in the dearest market, as he undoubtedly acquired them in the cheapest. No one can measure the elevation of Macaulay's character above the mercenary level, without bearing in mind, that for ten years after 1825 he was a poor and a contented man, though ministering to the wants of a father and a family reduced in circumstances ; though in the blaze of literary and political success ; and though he must have been conscious from the first of the possession of a gift which, by a less congenial and more compulsory use, would have rapidly led him to opulence. Yet of the comforts and advantages, both social and physical, from which he thus forbore, it is so plain that he at all times formed no misanthropic or ascetic, but on the contrary a very liberal and genial estimate. It is truly touching to find that never, except as a minister, until 1851, when he had already lived fifty years of his fifty-nine, did this

favorite of fortune, this idol of society, allow himself the luxury of a carriage.

XCIV.

However true it may be that Macaulay was a far more consummate workman in the manner than in the matter of his works, we do not doubt that the works contain, in multitudes, passages of high emotion and ennobling sentiments, just awards of praise and blame, and solid expositions of principle, social, moral, and constitutional. They are pervaded by a generous love of liberty; and their atmosphere is pure and bracing, their general aim and basis morally sound. Of the style of the works we can speak with little qualification. We do not, indeed, venture to assert that his style ought to be imitated. Yet this is not because it was vicious, but because it was individual and incommunicable. It was one of those gifts, of which, when it had been conferred, nature broke the mould. That it is the head of all literary styles, we do not allege; but it is different from them all, and perhaps more different from them all than they are usually different from one another. We speak only of natural styles, of styles where the manner waits upon the matter, and not where an artificial structure has been reared either to hide or to make up for poverty of substance.

It is paramount in the union of ease in movement with perspicuity of matter, of both with real splendor, and of all with immense rapidity and striking force. From any other pen such masses of ornament would be tawdry ; with him they are only rich. As a model of art, concealing art, the finest cabinet pictures of Holland are almost his only rivals. Like Pascal, he makes the heaviest subject light ; like Burke, he embellishes the barrenest. When he walks over arid plains, the springs of milk and honey, as in a march of Bacchus, seem to rise beneath his tread. The repast he serves is always sumptuous, but it seems to create an appetite proportioned to its abundance ; for who has ever heard of the reader that was cloyed with Macaulay ? In none, perhaps, of our prose writers are lessons, such as he gives, of truth and beauty, of virtue and of freedom, so vividly associated with delight. Could some magician but do for the career of life what he has done for the arm-chair and the study, what a change would pass on the face (at least) of the world we live in : what an accession of recruits would there be to the professing followers of virtue.

As the serious flaw in Macaulay's mind was want of depth, so the central defect, with which his productions appear to be chargeable, is a pervading strain of more or less exaggeration. He belonged to that class of minds, whose views of single objects are singularly and almost preternaturally luminous. But

nature sows her bounty wide ; and those, who possess this precious and fascinating gift as to things in themselves, are very commonly deficient beyond ordinary men in discerning and measuring their relations to one another. For them all things are either absolutely transparent, or else unapproachable from dense and utter darkness. Hence, amidst a blaze of glory, there is a want of perspective, of balance, and of breadth. Themselves knowing nothing of difficulty, or of obscurity, or of mental struggle to work out of it, they are liable to be intolerant of other men who stumble at the impediments they have overleapt ; and even the kindest hearts may be led not merely by the abundance, but by the peculiarities, of their powers, into the most precipitate and partial judgments. From this result Macaulay has not been preserved ; and we are convinced that the charges against him would have been multiplied tenfold, had not the exuberant kindness of his disposition oftentimes done for him the office of a cautious and self-denying intellect.

Minds of the class to which we refer, are like the bodies in the outer world, fashioned without gaps or flaws or angles ; the whole outline of their formation is continuous, the whole surface is smooth. They are, in this sense, complete men, and they do not readily comprehend those who are incomplete. They do not readily understand either the inferiority, or the superiority, of opponents ; the inferiority of their slower

sight, or the superiority of their deeper insight; their at once seeing less, and seeing more. In Macaulay's case this defect could not but be enhanced by his living habitually with men of congenial mind, and his comparatively limited acquaintance with that contentious world of practical politics which, like the heaviest wrestling-match for the body, exhibits the unlimited diversities in the attitudes of the human mind, and helps to show how subtle and manifold a thing is the nature that we bear.

XCVI.

The very common association between seeing clearly and seeing narrowly is a law or a frailty of our nature not sufficiently understood. Paley was perhaps the most notable instance of it among our writers. Among living politicians, it would be easy to point to very conspicuous instances. This habit of mind is extremely attractive, in that it makes incisive speakers and pellucid writers, who respectively save their hearers and their readers trouble. Its natural tendency, however, is towards hopeless intolerance; it makes all hesitation, all misgiving, all suspense, an infirmity, or a treachery to truth; it generates an appetite for intellectual butchery.

XCVII.

Macaulay was, perhaps, not strong in his reflective faculties ; certainly he gave them little chance of development by exercise. He was eminently objective, eminently realistic ; resembling in this the father of all poets, whom none of his children have surpassed, and who never converts into an object of conscious contemplation the noble powers which he keeps in such versatile and vigorous use.

In Macaulay all history is scenic ; and philosophy he scarcely seems to touch, except on the outer side, where it opens into action. Not only does he habitually present facts in the forms of beauty, but the fashioning of the form predominates over, and is injurious to, the absolute and balanced presentation of the subject. Macaulay was a master in execution, rather than in what painting or music terms expression. He did not fetch from the depths, nor soar to the heights ; but his power upon the surface was rare and marvellous, and it is upon the surface that an ordinary life is passed, and that its imagery is found. He mingled, then, like Homer, the functions of the poet and the chronicler ; but what Homer did was due to his time, what Macaulay did, to his temperament. Commonly sound in his classical appreciations, he was an enthusiastic admirer of Thucydides ; but there can hardly be a sharper contrast than between the history of Thucydides, and the

history of Macaulay. Ease, brilliancy, pellucid clearness, commanding fascination, the effective marshalling of all facts belonging to the external world as if on parade ; all these gifts Macaulay has, and Thucydides has not. But weight, breadth, proportion. deep discernment, habitual contemplation of the springs of character and conduct, and the power to hold the scales of human action with firm and even hand, these must be sought in Thucydides, and are rarely observable in Macaulay.

But how few are the writers whom it would be anything else than ridiculous to place in comparison with Thucydides ! The history of Macaulay, whatever else it may be, is the work not of a journeyman but of a great artist, and a great artist who lavishly bestowed upon it all his powers. Such a work, once committed to the press, can hardly die. It is not because it has been translated into a crowd of languages, nor because it has been sold in hundreds of thousands, that we believe it will live, but because, however open it may be to criticism, it has in it the character of a true and very high work of art.

XCVIII.

It is only by a license of speech that the term knowledge can be applied to any of our human perceptions. For as nothing can, in the nature of things, properly

speaking, be known, except that which exists, or known in any manner other than that exact manner in which it exists, it follows that knowledge can properly be predicated only by those who infallibly know them to be true. In strictness, therefore, knowledge is not predicable by us of any one of our own perceptions; whatever number of them may be true, we do not infallibly know of any one of them, that it is true. Of all the steps in the operations of our mental faculties, there is not one, at which it is abstractedly impossible that error should intervene; and as this is not impossible, *knowledge*, the certain and precise correspondence of the percipient and the thing perceived, cannot be categorically asserted. If, therefore, without knowledge in its scientific sense there can be no legitimate belief, this wide universe is a blank, and nothing can be believed; nothing theological, nothing moral, nothing social, nothing physical. In a word, abstract certainty, in this dispensation, we scarcely can possess, though we may come indefinitely near it: and knowledge and certainty and all similar expressions as practical terms must be understood not absolutely but relatively.

XCIX.

Next to this abstract certainty, comes that kind of assent to propositions which, according to the constitu-

tion of our minds, is such as to exclude all doubt. Human language applies the denomination of knowledge to such assent, in cases where this exclusion is entire and peremptory in the highest degree. Between that point, and the point at which a proposition becomes improbable, and a just understanding inclines to its rejection, an infinity of shades of likelihood intervene. For example: where the exclusion of doubt is after consideration entire, but yet not peremptory and immediate; where it depends upon the comprehensive and continuous view of many particulars; where it rests upon the recollection of a demonstration, of which the detail has escaped from the memory: where it proceeds from some strong original instinct, incapable of analysis in the last resort: these are all cases in which doubt might be entirely banished, but yet we should scarcely know whether to say our assent was founded on knowledge or upon belief, since the shades of the two, as they are commonly understood, pass into one another. Generally, however, this distinction would be taken between them; that we should call knowledge what does not to our perceptions admit of degree, and what does admit of it we should call belief, although we might in the particular case possess it in the highest degree, so that it should have all the certainty of knowledge; just as we can readily conceive two stations, the one at the head of a pillar,

and the other at the head of a stair, yet the two of equal altitude.

C.

The fundamental proposition on which we rest, and for the proof of which we appeal, without fear of a disputed reply, to the universal practice of mankind, is this: that the whole system of our moral conduct, and much also of our conduct that is not directly moral, rests upon belief as contradistinguished from knowledge, and not always upon belief in the very highest degree which utterly extinguishes doubt, but in every diversity of degree so long as any appreciable portion of comparative likelihood remains, although many of these degrees may be hampered with very considerable doubt as they actually subsist in the mind, and many more cases would be open to serious doubts if they were subjected to speculative examination. And further, that this which is indisputable in point of fact, is not less irrefragable in point of reason; and that any other rule for the guidance of human life would be not irreligious, but irrational in the extreme.

We take first a case of the highest practical certainty. How do we know that the persons who purport to be our parents, brothers and sisters, really are what they pass for. It is manifest that the positive evidence producible in each case often falls far short of a demon-

ducible in each case often falls far short of a demonstrative character ; nay more, it is perfectly well known that in many cases these relations have been pretended where they did not exist, and the delusion has been long or even permanently maintained. And yet every man carries in his mind a conviction upon the subject, as it regards himself, utterly exclusive of doubt. And those who should raise doubts upon it, in consequence of the want of mathematical certainty, would be deemed fitter for Bedlam than for the pursuit of philosophical inquiries.

CI.

There are numberless instances in which a very great practical uncertainty prevails, and yet where we must act just as we should if there were no doubt at all. A man with many children will prepare them all for after life, though probably one or more will die before attaining maturity. A tells B that his house is on fire ; A may have motives for deceiving him, but B, if he be a rational man, quits the most interesting occupation, and goes to see. But there is no end to the multiplication of instances ; let any man examine his own daily experience, and he will find that its whole tissue is made up of them ; or, in the words of Bishop Butler, “to us probability is the very guide of life.”

CII.

The law of credibility, upon which our common and indeed universal practice is founded, has no more dependence upon the magnitude of the objects to which it is applied than have the numbers of the arithmetical scale, which, with exactly the same propriety, embrace motes and mountains. It is not the greatness or minuteness of the proposition, but the balance between likelihood and unlikelihood, which we have to regard whenever we are called to determine upon assent or rejection. It is true, indeed, that when the matter is very small, the evil of acting against probability will be small also. But this shows that, in a practical view, the obligation of the law becomes not less but more stringent, as the rank of the subject in question rises ; because the best and most rational method of avoiding a very great evil, or of realizing a very great good, has a higher degree of claim upon our consideration and acceptance, in proportion to the degree of greatness belonging to the object in view.

CIII.

The stages of mental assent and dissent are almost innumerable ; but the alternatives of action proposed by the Christian faith are two only. There is a narrow way and a broad one ; in the one or the other of

these every man, according to his testimony *must* walk. It will not do to say, I see this difficulty about the Christian theory, so I cannot adopt it; and that difficulty about the anti-Christian theory, so I cannot embrace that; I will wait and attach myself to neither. Could our whole being, except the sheer intellect, be laid in abeyance, such a notion would at least be intelligible; but in the meantime, life and its acts proceed:

“E mangia e bee, e dorme, e veste panni;”

and not only as to these functions, but also our moral habits are in the course of formation or destruction; character receives its bias; there are appetites to be governed, powers to be employed; and these matters cannot be wholly, not at all, adjourned. The discharge of the daily duties of our position *must* (more or less perfectly) be adapted beyond question either to the supposition that we have a Creator and a Redeemer, or to the supposition that we have not. There is no intermediate verdict of “not proven,” which leaves the question open: the question to us is, Is there such proof as to demand obedience? and there are no possible replies in act, whatever there may be in word, except aye and no. The lines of conduct are but two; and our liberty is limited to the choice between them.

CIV.

On a subject purely abstract, or not entailing moral

responsibilities, upon the generation of the present structure of the world by fire or water, upon the theory of vibrations in optics, upon the system of Copernicus or of Descartes, we might have taken refuge in a philosophical suspense, while the evidence fell short of demonstration ; and even after the proof has been completed, the error of withholding assent is not a fatal one ; but the belief which Christianity enforces, it enforces as the foundation of daily conduct, as the framework into which all acts, all thoughts, all hopes, affections, and desires, are to be cast, and by which they must be moulded. Whatever it teaches, for example, concerning the work and the person of our Lord, it teaches not in the abstract, but as holding forth him whose steps we are to follow, in whom our whole trust is to be reposed, with whom we are to be vitally incorporated, and whom accordingly we must needs know even though “in a glass darkly ;” for how can we imitate, or how love, without some kind of vision, and how can definite vision be transmitted from man to man without language ?

CV.

In discussing the reception or rejection of Christianity, according to its credibility or incredibility, we must remember that it purports to be a system of belief and action inseparably combined ; and therefore

that, if it be credible, it entails the obligation not of a speculation but of a practical question, of a question to be decided here and now, which cannot be relegated to the region of indifference, but which, even if our understanding refuse to act, our conduct must either recognize as true, or else repudiate as false.

We contend that Christianity does not require the highest degree of intellectual certainty in order to be honestly and obediently received; and that the very same principles which govern action in common life, cognizable by common sense, are those which, fortified (we should hold) through God's mercy with a singular accumulation and diversity of evidence, demand reception of the word, and implicit obedience to it; and that we cannot refuse this demand upon the plea that the evidence is only probable and not demonstrative, without rebellion against the fundamental laws of our earthly state, as they are established, by a truly Catholic consent, in the perpetual and universal practice of mankind.

CVI.

The climax of all art, it seems to be agreed, is the rendering of the human form. What, then, could be so calculated to raise this representation to the acme of its excellence, as the belief that the human form was not only the tabernacle, but the original and proper

shape, the inseparable attribute, of Deity itself? In the quaint language of George Herbert :

“He that aims the moon shoots higher much, than he that means a tree.”

And again as Tennyson has sung :

“It was my duty to have loved the highest.
We needs must love the highest when we see it,
Not Lancelot, nor another.”

It was this perpetual presentation of the highest to the mind of the Greek artist, that cheered him, and yet, while it cheered him and rewarded him, still ever spurred him on in his pursuit. Whatever he had done, more remained to do.

“*Nil actum reputans dum quid superesset agendum.*”

The desire, that marks an unbounded ambition, had been granted ; he had always more worlds to conquer. The divine was made familiar to him, by correspondence of shape : but on the other side, its elements, which it was his business to draw forth and indicate to men, reached far away into the infinite. And I know not what true definition there is for any age or people of the highest excellence in any kind, unless it be perpetual effort upwards in pursuit of an object higher than ourselves, higher than our works, higher even than our hopes, yet beckoning us on from hour to hour, and always permitting us to apprehend in part.

I venture, then, to propound at least for considera-

tion the opinion, that the fundamental cause of the transcendent excellence of the Greek artist lay in his being, by birth and the tradition of his people, as well as with every favoring accessory, both in idea and in form, and in such a sense as no other artist was, a worker upon Deity, conceived as residing, invariably, if not essentially, in the human form. It is hardly necessary to observe how the rich and many-sided composition of the Greek mythology favored the artist in his work, by answering to the many-sided development of the mind and life of man.

Unconsciously then to himself, and in a sphere of almost parochial narrowness, the Greek not only earned himself an immortal fame, but was equipping from age to age a great School of Art, to furnish principles and models made ready to the hand of that purer and higher civilization which was to be ; and over the preparation of which, all the while, Divine Providence was brooding, like the Spirit on the face of the waters, till the fulness of time should come.

CVII.

Never let it be forgotten that there is scarcely a single moral action of a single man of which other men can have such knowledge, in its ultimate grounds, its surrounding incidents, and the real determining causes

of its merits, as to warrant their pronouncing a conclusive judgment upon it.

When St. Peter, after the prophecy of his own martyrdom, asked our Lord, with a natural curiosity, what should happen to St. John, our Lord replied, "If I will that he tarry till I come, what is that to thee? Follow thou me." So let us not be inquisitive or solicitous to know the judgment to be pronounced upon our brethren, or to solve the enigmas of their destiny, but take heed to our own ; and take particular heed that we do it no prejudice by proud or harsh feelings entertained towards them.

CVIII.

With a sigh for what we have not, we must be thankful for what we have, and leave to One, wiser, than ourselves, the deeper problems of the human soul and of its discipline.

CIX.

Hapless is he on whose head the world discharges the vials of its angry virtue ; and such is commonly the case with the last and detected usufructuary of a golden abuse which has outlived its time. In such cases, posterity may safely exercise its royal prerogative of mercy.

CX.

The contemporary mind may in rare cases be taken by storm ; but posterity never. The tribunal of the present is accessible to influence ; that of the future is incorrupt.

CXI.

It is indeed true that peace has its moral perils and temptations for degenerate man, as has every other blessing without exception, that he can receive from the hand of God. It is moreover not less true that amidst the clash of arms, the noblest forms of character may be reared, and the highest acts of duty done ; that these great and precious results may be due to war as their cause ; and that one high form of sentiment in particular, the love of country, receives a powerful and general stimulus from the bloody strife. But this is as the furious cruelty of Pharaoh made place for the benign virtue of his daughter ; as the butchering sentence of Herod raised without doubt many a mother's love into heroic sublimity ; as plague, as famine, as fire, as flood, as every curse and every scourge, that is wielded by an angry Providence for the chastisement of man, is an appointed instrument for tempering human souls in the seven-times heated

furnace of affliction, up to the standard of angelic and archangelic virtue.

CXII.

War, indeed, has the property of exciting much generous and noble feeling on a large scale ; but with this special recommendation it has, in its modern forms especially, peculiar and unequalled evils. As it has a wider sweep of desolating power than the rest, so it has the peculiar quality that it is more susceptible of being decked in gaudy trappings, and of fascinating the imagination of those whose proud and angry passions it inflames. But it is, on this very account, a perilous delusion to teach that war is a cure for moral evil, in any other sense than as the sister tribulations are.

CXIII.

One inevitable characteristic of modern war is, that it is associated throughout, in all its particulars, with a vast and most irregular formation of commercial enterprise. There is no incentive to mammon-worship so remarkable as that which it affords. The political economy of war is now one of its most commanding aspects. Every farthing, with the smallest exceptions

conceivable, of the scores or hundreds of millions which a war may cost, goes directly, and very violently to stimulate production, though it is intended ultimately for waste or for destruction. Even apart from the fact that war suspends, *ipso facto*, every rule of public thrift, and tends to sap honesty itself in the use of the public treasure for which it makes such unbounded calls, it therefore is the greatest feeder of that lust of gold which we are told is the essence of commerce, though we had hoped it was only its occasional besetting sin.

CXIV.

In the innumerable combinations of the political chess-board, there is none more difficult for an upright man than to discern the exact path of duty, when he has shared in bringing his country into war, and when, in the midst of that war, he finds, or believes himself to find, that it is being waged for purposes in excess of those which he had approved.

CXV.

Many a clergyman will think that, if he has embodied in his sermon a piece of good divinity, the deed is done, the end of preaching is attained. But the business of a sermon is to move as well as teach ; and if

he teaches only without moving, may it not almost be said that he sows by the wayside? It is often said, censoriously, to be a great advantage possessed by the clergy, that no one can answer them. To a bad clergyman this may be an advantage, in respect that it allows him to remain bad, and to grow worse with impunity. But to the true preacher or speaker, it surely is far otherwise. It relaxes that healthy tension, that bracing sense of responsibility, under which we must habituate ourselves to act, if we are ever to do anything that is worth the doing. It is, then, no advantage, but rather a temptation and a snare.

CXVI.

The sermons of Dr. Macleod were, it appears, to a great extent, written but not read. The sermons of Dr. Chalmers were certainly in some cases, if not in all, both written and read. But the Scotch ministers of any note who read their sermons take, or used to take, good care to read as if reading not. To a great extent Scottish sermons were delivered without book, having been committed to memory. When notes were used, they were sometimes, as much as might be, concealed on a small shelf within the pulpit, for the people had a prejudice, almost a superstition against "the papers," and could not reconcile them with the action of the Holy Ghost in

in the preaching of the gospel. Reading, pure and simple, was very rare. Apart from the rare question of the merit of this or that form in the abstract, there was a traditional and almost universal idea of preaching, as a kind of spiritual wrestling with a congregation; and the better professors of the art entered into it as athletes, and strove habitually and throughout to get a good "grip" of the hearer, as truly and as much as a Cumbrian wrestler struggles, with persistent and varied movements to get a good grip of his antagonist.

CXVII.

To give effect to this idea, in preaching or in other speaking, the hearers must be regarded in some sense as one. All fear of the individual must be discarded. Respect for the body may be maintained, and may be exhibited by pleading, by expostulating, by beseeching; but always with a reserve and under-thought of authority, of a title to exhort, rebuke, convince. It is really the constitution of a direct and intimate personal relation, for the moment, between preacher and hearers, which lies at the root of the matter; such a relation as establishes itself spontaneously between two persons, who are engaged in an earnest practical conversation to decide whether some given thing shall or shall not be done; and for this reason it is that we

suggest that the mass of living humanity gathered in a congregation should be dealt with both as human, and as one ; that unless in exceptional junctures, the preacher might find a pathway of power, as the singer, the instrumentalist, or the actor does, in treating a crowd as an unity.

What has now been said, is said tentatively, and so to speak provocatively, not to offer the solution of a great problem, but at any rate to set others upon solving it.

For a great problem it is ; and a solution is required. The problem is how, in the face of the press, the tribune, the exchange, the club, the multiplied solicitations of modern life, to awaken in full the dormant powers of the pulpit, which, though it has lost its exclusive privileges, has not in the least degree abated the grandeur of its function, and is as able as it ever was manfully to compete for, and largely to share in, the command of the human spirit, and of the life it rules.

CXVIII.

We should remember that our religion itself did not take its earliest root, or find its primitive home in the minds of kings, philosophers, and statesmen. Not many rich, not many noble were called. The wisdom and the culture were mostly plotting against our Lord,

while the common people heard him gladly. But the regenerating forces of the gospel made their way from the base to the summit of society ; and the highest thought and intellect of man, won with time to the noble service, hired as it were at the sixth, ninth, and eleventh hour, wrought hard and with effect to develop, defend, and consolidate the truth. Paradox it may seem to be, but fact it is, that the immense advantages which leisure and learning have conferred are largely neutralized, and in some cases utterly outweighed, by the blinding influences of a subtler, deeper, and more comprehensive selfishness.

CXIX.

Moral elements of character are as true, and often as powerful a factor, in framing judgments upon matters of human interest and action as intellectual forces. But there is another element in the question not less vital : the character of the surroundings, the contiguous objects of attraction and repulsion, the beguiling and tempting agencies in the midst of which we live. Those who have but a sufficiency for life set a less value perhaps upon it, and certainly upon its incidental advantages, than persons who live in the midst of superfluities varying from a few to a multitude almost numberless. These superfluities are like the threads that bound down Gulliver to the soil ; and they form

habits of mind which at length pass into our fixed mental and moral constitution, and cease to form objects of distinct consciousness. If it be true that wealth and ease bring with them in a majority of cases an increased growth in the hardening crust of egotism and selfishness, the deduction thereby made from the capacity of right judgment in large and most important questions, may be greater than the addition which leisure, money, and opportunity have allowed.

I touch here upon deep mines of truth, never yet explored, nor within the power of human intelligence to explore fully, though we are taught to believe in an Eye that has observed, and a Mind that has accurately registered the whole. Even in the present twilight of our practical and moral knowledge, we may perceive, by every form of instance, how often the wisdom of love, goodness and simplicity wins, even in the races of this world, against the wisdom of crafty and astute self-seeking. Even more is this true in the fields of open thought than in the direct and sharp competitions of life. In questions to which his budding knowledge reaches, even the child has often a more serene and effective sense of justice than a grown man; and a partial analogy obtains between the relations of age and those of class. History affords, I think, a grand and powerful illustration of the argument in the case of the acceptance of Christianity; which acceptance will be admitted, I presume, to have

been a great advance upon the road of truth and of human we fare. Was it the wealthy and the learned who, with their vast advantages, and their supposed exemption from special sources of error, outstripped their humbler fellow-creatures in bowing their heads to the authority of the gospel? Did Scribes and Pharisees, or did shepherds and fishermen, yield the first, most and readiest converts to the Saviour and the company of his apostles? It was not an arbitrary act, for there is no such act of the Almighty, which "hid these things from the wise and prudent and revealed them unto babes." The whole code of our Saviour's teaching on the condition of rich and poor with reference to the acceptance of moral truth is not the rhetoric of an enthusiast, nor the straightened philosophy of a local notable, who mistook the accidents of one time and place for principles of universal knowledge. They were the utterances of the Wisdom that

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent,"

CXX.

As the barbarian, with his undeveloped organs, sees and hears at distances which the senses of the cultured state cannot overpass, and yet is utterly deficient as to fine details of sound and color, even so it seems

that, in judging of the great questions of policy which appeal to the primal truths and laws of our nature, those classes may excel who if they lack the opportunities, yet escape the subtle perils of the wealthy state. True, they receive much of their instruction from persons of the classes above them, from the "minority of the minority;" but this in no way mends the argument on behalf of the majority of the minority, who habitually reject, as it passes by their doors, that teaching which the men of the highways and the hedges as commonly are eager, or ready, to receive.

CXXI.

A life that is to be active ought to find refreshment in the midst of labors, nay, to draw refreshment from them. But this it cannot do, unless the man can take up the varied employments of the world with something of a child-like freshness. It is that especial light of Heaven, described by Wordsworth in his immortal "Ode on the Recollections of Childhood," that light —
 "Which lies about us in our infancy,"
 which attends the youth upon his way, but at length —
 "The man perceives it die away
 And fade into the light of common day."

Its radiance still plays only about those few who strive earnestly to keep themselves unspotted from the world, and are victors in the strife.

CXXII.

The promises and purposes of the Creator are not for an age but for the ages, and not for a tribe but for mankind.

CXXIII.

The three highest titles that can be given a man are those of martyr, hero, saint.

CXXIV.

The greatest, apparently, of all the difficulties in establishing true popular government is the difficulty — it should, perhaps, be said the impossibility — of keeping the national pulse in a state of habitual and healthy animation. At certain junctures it may be raised even to a feverish heat. But these accesses are, in all countries, short and rare; they come and go like the passing wave. The movement is below par a hundred times that it is above. The conditions of life bear lightly upon the few, but hard upon the many. To the many, politics of an operative quality are in ordinary times an impossibility, in the most favorable times a burden; but to the few, with their wealth and leisure, they are an easy and healthful exercise, nay, often an entertainment and even a luxury

and a seasoning of life. At unexciting seasons, the member of the upper or middle class will usually cleave to his party. But I apprehend that the ties of party, as distinct from those of sympathy, opinion, and personal confidence in leaders, are less felt among the masses than among those in superior circumstances. The present weighs more heavily upon them ; and they must have as a rule other circumstances being equal, less energy available either for the anticipation of the future, or the retention of the past.

The liberties of our fellow subjects form a theme of too high a nature to be determined by the interests of party. They ought to be extended, irrespective of their effects on party, to the furthest points compatible with the well-being of the Constitution, with the established public order under which they live. They are a gift so good in themselves, so full of educating power, so apt to enhance and multiply the aggregate of the nation's energies, that nothing can equitably be placed in competition with them, unless it be the security of that public order.

CXXV.

Augmentation of vital power in the State is what every wise and good citizen should desire. The more closely, and the more largely, the power of human will, affections and understanding can be placed in associa-

tion with the mainsprings of the State, the greater will be that augmentation.

CXXVI.

Every trade has its secrets. The baker and the brewer, the carpenter and the mason, all the fraternity of handicraft and production; have, where they understand their business, certain nice *minutiæ* of action, neither intelligible to nor seen by the observer from without, but upon which niceties the whole efficiency of their work, and the just balance of its parts, depend. There is nowhere a more subtle machinery than that of the British Cabinet. It has no laws. It has no records. Of the few who pass within the magic circle, and belong to it, many never examine the mechanism which they help to work. Only the most vague conceptions respecting its structure and operations are afloat in the public mind. These things may be pretty safely asserted: that it is not a thing made to order but a growth; and that no subject of equal importance has been so little studied. We need not wonder if even to the most intelligent foreigner, who gets it up as a lesson from a school-book, it is an unsolved riddle.

CXXVII.

The nicest of all the adjustments involved in the

working of the British Government is that which determines, without formally defining, the internal relations of the Cabinet. On the one hand, while each minister is an adviser of the Crown, the Cabinet is a unity, and none of its members can advise as an individual, without, or in opposition actual or presumed to, his colleagues. On the other hand, the business of the State is a hundred-fold too great in volume to allow of the actual passing of the whole under the view of the collected Ministry. It is therefore a prime office of discretion for each minister to settle what are the departmental acts in which he can presume the concurrence of his colleagues, and in what more delicate, or weighty, or peculiar cases, he must positively ascertain it. So much for the relation of each minister to the Cabinet; but here we touch the point which involves another relation, perhaps the least known of all, his relation to its head.

The head of the British Government is not a Grand Vizier. He has no powers, properly so called, over colleagues: on the rare occasions, when a Cabinet determines its course by the votes of its members, his vote counts only as theirs. But they are appointed and dismissed by the Sovereign on his advice. In a perfectly organized administration, such for example as was that of Sir Robert Peel in 1841-6, nothing of great importance is matured, or would even be projected in any department without his personal cogni-

sance ; and any weighty business would commonly go to him before being submitted to the Cabinet. He reports to the Sovereign his proceedings, and he also has many audiences of the august occupant of the throne. He is bound, in these reports and audiences, not to counterwork the Cabinet ; not to divide it ; not to undermine the position of any of his colleagues in the Royal favor. If he departs in any degree from strict adherence to these rules, and uses his great opportunities to increase his own influence, or pursue aims not shared by his colleagues, then, unless he is prepared to advise their dismissal, he not only departs from rule, but commits an act of treachery and baseness. As the Cabinet stands between the Sovereign and the Parliament, and is bound to be loyal to both, so he stands between his colleagues and the Sovereign, and is bound to be loyal to both.

CXXVIII.

In the ordinary administration of the government, the Sovereign personally is, so to speak, behind the scenes ; performing indeed, many personal acts by the Sign-manual, or otherwise, but, in each and all of them, covered by the counter-signature or advice of ministers, who stand between the august Personage and the people. There is, accordingly, no more power, under the form of the British Constitution, to assail a

Monarch in his personal capacity, or to assail through him, the line of succession to the Crown, than there is at chess to put the king in check. In truth, a good deal, though by no means the whole, of the philosophy of the British Constitution is represented in this central point of the wonderful game, against which the only reproach — the reproach of Lord Bacon — is that it is hardly a relaxation, but rather a serious tax upon the brain.

The Sovereign in England is the symbol of the nation's unity, and the apex of the social structure; the maker (with advice) of the laws; the supreme governor of the Church; the fountain of justice; the sole source of honor; the person to whom all military, all naval, all civil service is rendered. The Sovereign owns very large properties; receives and holds, in law, the entire revenue of the State; appoints and dismisses ministers; makes treaties, pardons crime, or abates its punishment; wages war or concludes peace; summons and dissolves the Parliament; exercises these vast powers for the most part without any specified restraint of law; and yet enjoys, in regard to these and every other function, an absolute immunity from consequences. There is no provision in the law of the United Empire, or in the machinery of the Constitution, for calling the Sovereign to account; and only in one solitary and improbable, but perfectly defined case — that of his submitting to the jurisdiction of the

Pope — is he deprived by statute of the throne. Setting aside that peculiar exception, the offspring of a necessity still freshly felt when it was made, the Constitution might seem to be founded on the belief of a real infallibility in its head. Less, at any rate, cannot be said than this. Regal right has, since the Revolution of 1688, been expressly founded upon contract; and the breach of that contract destroys the title to the allegiance of the subject. But no provision, other than the general rule of hereditary succession, is made to meet either this case, or any other form of political miscarriage or misdeed. It seems as though the genius of the nation would not stain its lips by so much as the mere utterance of such a word; nor can we put this state of facts into language more justly than by saying that the Constitution would regard the default of the monarch with his heirs, as the chaos of the State, and would simply trust to the inherent energies of the several orders of society for its legal reconstruction.

CXXIX.

Of old, the king had all his splendors and all his enjoyments weighted by the heavy cares, and very real and rude responsibilities, of government; and “uneasy lay the head that wore a crown.” It was a truth as old as the time of Troy, when other gods and

warriors slept, Zeus alone was wakeful. Thus it was that power, and luxury, and, what is far more insidious, flattery, were then compensated and left in check. In the British Monarchy, the lodgment of the various parts of this great whole, making up a King's condition, is changed, and their moral equilibrium put in jeopardy. There are still gathered the splendors, the enjoyments, all the notes of homage, all the eager obedience, the anticipation of wishes, the surrender of adverse opinions, the true and loyal defence, and the deference which is factitious and conventional. To be served by all is dangerous ; to be contradicted by none is worse. Taking into view the immense increase in the appliances of material ease and luxury, the general result is, that in the private and domestic sphere a Royal will enjoys at this epoch, more nearly than in any past generation, the privileges of a kind of omnipotence. At the same time, the principal burden of care, and all responsibility for acts of administration, and for the state of the country, is transferred to the heads of others, and even the voice of the lightest criticism is rarely heard. In these circumstances it remains singularly true, that the duties of a Court entail in their full scope a serious and irksome task, and that there must be much self-denial, and much merit, in their due discharge. But it is also in other duties, principally remote from the public eye, that the largest scope is afforded for the patient and

watchful labor in public affairs which, balancing effectually mere splendor and enjoyment, secures the true nobleness of kingship against the subtle inroads of selfishness, and raises to their maximum at once the toil, the usefulness, and the influence of the British Throne. Never, probably, under any circumstances, be they favorable as they may, can these reach a higher point of elevation than they had attained by the joint efforts, and during the married life, of Queen Victoria and the Prince Consort. Nor can we well overvalue that addition of masculine energy to female tact and truth which brought the working of British Royalty so near the standard of ideal excellence.

CXXX.

Little are they who gaze from without upon long trains of splendid equipages rolling towards a palace, conscious of the meaning and the force that live in the forms of a Monarchy, probably the most ancient, and certainly the most solid and the most revered, in all Europe. The acts, the wishes, the example, of the sovereign of England are a real power. An immense reverence and a tender affection await upon the person of the one permanent and ever faithful guardian of the fundamental conditions of the Constitution. She is the symbol of law ; she is by law, and setting apart the metaphysics, and the abnormal incidents, of rev-

olution, the source of power. Parliament and Ministries pass, but she abides in life-long duty ; and she is to them as the oak in the forest is to the annual harvest in the field. When the august functions of the Crown are irradiated by intelligence and virtue they are transformed into a higher dignity than words can convey, or Acts of Parliament can confer ; and traditional loyalty, with a generous people, acquires the force (as Mr. Burke says) of a passion and the warmth of personal attachment.

CXXXI.

Some men would draw disparaging comparisons between the mediæval and the modern King. In the person of the first was normally embodied the force paramount over all others in the country, and on him was laid a weight of responsibility and toil so tremendous, that his function seemed always to border upon the superhuman ; that his life commonly wore out before the natural term ; and that an indescribable majesty, dignity, and interest surround him in his misfortunes, nay, almost in his degradation ; as for instance, amidst

“The shrieks of death through Berkeley’s roof that
ring,
Shrieks of an agonizing King.”

For this concentration of power, toil, and liability

milder realities have now been substituted; and ministerial responsibility comes between the monarch and every public trial and necessity, like armor between flesh and the spear that would seek to pierce it; only this is an armor itself also fleshly, at once living and impregnable. It may be said, by an adverse critic, that the Constitutional Monarch is only a depository of power, as an armory is a depository of arms; but that those who wield the arms, and those alone, constitute the true governing authority. And no doubt this is so far true, that the scheme aims at associating in the work of government with the head of the State the persons best adapted to meet the wants and wishes of the people, under the conditions that the several aspects of supreme power shall be severally allotted; dignity and visible authority shall lie wholly with the wearer of the crown, but labor mainly, and responsibility wholly, with its servants. From hence, without doubt, it follows that should differences arise, it is the will of those in whose minds the work of government is elaborated, that in the last resort must prevail. From mere labor, power may be severed; but not from labor joined with responsibility. This capital and vital consequence flows out of the principle that the political action of the Monarch shall everywhere be mediate and conditional upon the concurrence of confidential advisers. It is impossible to reconcile any, even the smallest abatement of this doctrine, with the perfect

absolute immunity of the Sovereign from consequences. There can be in England no disloyalty more gross, as to its effects, than the superstition which affects to assign to the Sovereign a separate, and, so far as separate, transcendental sphere of political action. Anonymous servility has, indeed in these last days, limited such a doctrine ; but it is no more practicable to make it thrive in England, than to rear the jungles of Bengal on Salisbury Plain.

CXXXII.

The British Cabinet is essentially the regulator of the relations between Kings, Lords, and Commons ; exercising functionally the powers of the first, and incorporated, in the persons of its members, with the second and the third. It is, therefore, itself a great power. But let no one suppose it is the greatest. In a balance nicely poised, a small weight may turn the scale ; and the helm that directs the ship is not stronger than the ship. It is a cardinal maxim of the modern British Constitution, that the House of Commons is the greatest of the powers of the State. It might, by a base subserviency fling itself at the feet of a Monarch or a Minister ; it might, in a season of exhaustion allow the slow persistence of the Lords, ever eyeing it as Lancelot was eyed by Modred, to invade its just province by baffling its action at some time propitious

for the purpose. But no Constitution can anywhere keep either Sovereign, or Assembly, or nation, true to its trust and to itself. All that can be done has been done. The Commons are armed with ample powers of self-defence. If they use their powers properly, they can only be mastered by a recurrence to the people, and the way in which the appeal can succeed is by the choice of another House of Commons more agreeable to the national temper. Thus the sole appeal from the verdict of the House is a rightful appeal to those from whom it received its commission.

CXXXIII.

The British Cabinet and all the present relations of the Constitutional powers of England, have grown into their present dimensions, and settled into their present places, not as the fruit of a philosophy, not in the effort to give effect to an abstract principle; but by the silent action of forces, invisible and insensible, the structure has come up into the view of all the world.

When men repeat the proverb which teaches us that "marriages are made in heaven," what they mean is that, in the most fundamental of all social operations, the building up of the family, the issues involved in the nuptial contract, lie beyond the best exercise of human thoughts, and the unseen forces of providential government make good the defect in our imperfect

capacity. Even so would it seem to have been in that curious marriage of competing influences and powers, which brings about the composite harmony of the British Constitution. More, it must be admitted, than any other, it leaves open doors which lead into blind alleys for it presumes, more boldly than any other, the good sense and good faith of those who work it. If unhappily, these personages meet together, on the great arena of a nation's fortunes, as jockeys meet upon a race-course, each to urge to the uttermost, as against the others, the power of the animal he rides, or as counsel in a court, each to procure the victory of his client, without respect to any other interest or right, then this boasted Constitution is neither more nor less than a heap of absurdities. The undoubted competency of each reaches even to the paralysis or destruction of the rest. The House of Commons is entitled to refuse every shilling of the supplies. That House, and also the House of Lords, is entitled to refuse its assent to every bill presented to it. The Crown is entitled to make a thousand Peers to-day and as many to-morrows ; it may dissolve all and every Parliament before it proceeds to business ; may pardon the most atrocious crimes ; may declare war against all the world ; may conclude treaties involving unlimited responsibilities and even vast expenditure, without the consent, nay, without the knowledge of Parliament, and this not merely in sup-

port or in development, but in reversal, of policy already known to and sanctioned by the nation. But the assumption is that the depositories of power will all respect one another; will evince a consciousness that they are working in a common interest for a common end; that they will be possessed, together with not less than an average intelligence, of not less than an average sense of equity and of the public interest and rights. When these reasonable expectations fail, then, it must be admitted, the British Constitution will be in danger. Apart from such contingencies, the offspring only of folly or of crime, this Constitution is peculiarly liable to subtle change. Not only in the long run, as man changes between youth and age, but also, like the human body, with a quotidian life, a periodical recurrence of ebbing and flowing tides. Its old particles daily run to waste, and give place to new. What is hoped among us is, that which has usually been found, that evils will become palpable before they have grown to be intolerable.

CXXXIV.

The modern English character reflects the English Constitution in this, that it abounds in paradox; that it possesses every strength, but holds it tainted with every weakness; that it seems alternately both to rise above and to fall below the standard of average hu-

manity ; that there is no allegation of praise or blame which, in some one of the aspects of its many-sided formation, it does not deserve ; that only in the midst of much default, and much transgression, the people of this United Kingdom either have heretofore established, or will hereafter establish, their title to be reckoned among the children of men, for the eldest born of an imperial race.

CXXXV.

The students of the future, in the department of political philosophy, will have much to say in the way of comparison between American and British institutions. The relationship between these two is unique in history. It is always interesting to trace and to compare Constitutions, as it is to compare languages ; especially in such instances as those of the Greek States and the Italian Republics, or the diversified forms of the feudal system in the different countries of Europe. But there is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half-a-dozen empires. She, with her progeny, may almost claim to constitute a kind of universal church in politics. But among these children, there is one whose place in the world's eye and in history is superlative : it is the American

Republic. She is the eldest born. She has, taking the capacity of her hand into view as well as its mere measurement, a natural base for the greatest continuous empire ever established by man. And it may be well here to mention what has not always been sufficiently observed, that the distinction between continuous empire and empire severed and dispersed over sea, is vital. The development which the republic has effected, has been unexampled in its rapidity and force. While other countries have doubled, or at most trebled, their population, she has risen, during one simple century of freedom, in round numbers from two millions to forty-five. As to riches, it is reasonable to establish from the decennial stages of the progress thus far achieved, a series for the future ; and, reckoning upon this basis, I suppose that the very next census, in the year 1880, will exhibit her to the world as certainly the wealthiest of all the nations. The huge figure of a thousand millions sterling, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate ; a rate which may perhaps be best expressed by saying that, if we could have started forty or fifty years ago from zero, at the rate of our recent annual increment, we should now have reached our present position. But while we have been advancing with this portentous rapidity, America is passing by as if in a canter. Yet even now the work of searching the soil and the bowels of the territory,

and opening out her enterprise throughout its vast expanse, is in its infancy. The England and the America of the present are probably the two strongest nations of the world. But there can hardly be a doubt, as between the America and the England of the future, that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother.

“O matre forti filia fortior.”

But all this pompous detail of material triumphs, whether for the one or for the other, is worse than idle, unless the men of the two countries shall remain, or shall become, greater than the mere things that they produce, and shall know how to regard those things simply as tools and materials for the attainments of the highest purposes of their being. Ascending, then, from the ground floor of material industry towards the regions in which these purposes are to be wrought out, it is for each nation to consider how far its institutions have reached a state, in which they can contribute their maximum to the store of human happiness and excellence.

And for the political student all over the world it will be beyond anything curious as well as useful, to examine with what diversities, as well as what resemblances of apparatus, the two greater branches of a race born to command have been minded or induced, or constrained to work out, in their sea-severed seats,

their political destinies according to the respective laws appointed for them.

CXXXVI.

In many and the most fundamental respects, England and America still carry in undiminished, perhaps in increasing, clearness, the notes of resemblance that beseeem a parent and a child. Both wish for self-government; and however grave the drawbacks under which in one or both it exists, the two have, among the great nations of the world, made the most effectual advances towards the true aim of rational politics.

They are similarly associated in their fixed idea that the force, in which all government takes effect, is to be constantly backed, and, as it were, illuminated, by thought in speech and writing. The ruler of St. Paul's time "bare the sword." Bare it, as the apostle says, with a mission to do right; but he says nothing of any duty, or any custom, to show by reason that he was doing right. Our two governments, whatsoever they do, have to give reasons for it; not reasons which will convince the unreasonable, but reasons which on the whole will convince the average mind, and carry it unitedly forwards in a course of action, often, though not always wise, and carrying within itself provisions, where it is unwise, for the correction of its own unwise-

dom before it grow into an intolerable rankness. They are governments, not of force only, but of persuasion.

Many more are the concords, and not less vital than these of the two nations, as expressed in their institutions. They alike prefer the practical to the abstract. They tolerate opinion, with only a reserve on behalf of decency; and they desire to confine coercion to the province of action, and to leave thought, as such, entirely free. They set a high value on liberty for its own sake. They desire to give full scope to the principles of self-reliance in the people, and they deem self-help to be immeasurably superior to help in any other form; to be the only help, in short, which ought not to be continually, or periodically, put upon its trial, and required to make good its title. They mistrust and dislike the centralization of power; and they cherish municipal, local, even parochial liberties, as nursery grounds, not only for the production here and there of able men, but for the general training of public virtue and independent spirit. They regard publicity as the vital air of politics, through which alone, in its freest circulation, opinions can be thrown into common stock for the good of all and the balance of relative rights and claims can be habitually and peaceably adjusted. It would be difficult, in the case of any other pair of nations, to present an assemblage of traits at once so common and so distinctive, as has been given in this probably imperfect enumeration.

There were, however, the strongest reasons why America could not grow into a reflection or repetition of England. Passing from a narrow island to a continent almost without bounds, the colonists at once and vitally altered their conditions of thought, as well as of existence, in relation to the most important and most operative of all social facts, the possession of the soil. In England inequality lies imbedded in the very base of the social structure; in America it is a late, incidental, unrecognized product, not of tradition, but of industry and wealth, as they advance with various and, of necessity, unequal steps. Heredity, seated as an idea in the heart's core of Englishmen, and sustaining far more than it is sustained by those of our institutions which express it, was as truly absent from the intellectual and moral store, with which the colonists traversed the Atlantic, as if it had been some forgotten article in the bills of lading that made up their cargoes. Equality, combined with liberty, and renewable at each descent from one generation to another, like a lease with stipulated breaks, was the groundwork of their social creed.

CXXXVII.

If there be those in England who think that American democracy means public levity and intemperance, or a lack of skill and sagacity in politics, or the ab-

sence of self-command and self-denial, let them bear in mind a few of the most salient and recent facts of history which may profitably be recommended to their reflections. We emancipated a million of negroes by peaceful legislation; America liberated four or five millions by a bloody civil war; yet the industry and exports of the Southern States are maintained, while those of our negro colonies have dwindled; the South enjoys all its franchises, but we have, *proh pudor!* found no better method of providing for peace and order in Jamaica, the chief of our islands, than by the hard and vulgar, even where needful, expedient of abolishing entirely its representative institutions.

The Civil War compelled the States, both North and South, to train and embody a million and a half of men, and to present to view the greatest, instead of the smallest, armed forces in the world. Here, there was supposed to arise a double danger. First, that on a sudden cessation of the war, military life and habits could not be shaken off, and, having become rudely and widely predominant, would bias the country towards an aggressive policy, or, still worse, would find vent in predatory or revolutionary operations. Secondly, that a military caste would grow up with its habits of exclusiveness and command, and would influence the tone of politics in a direction adverse to republican freedom. But both apprehensions proved to be wholly imaginary. The innumerable soldiery

was at once dissolved. Cincinnatus, no longer an unique example, became the commonplace of every day, the type and mould of a nation. The whole enormous mass quietly resumed the habits of social life. The generals of yesterday were the editors, the secretaries, and the solicitors of to-day. The just jealousy of the State gave life to the now forgotten maxim of Judge Blackstone, who denounced as perilous the erection of a separate profession of arms in a free country. The standing army, expanded by the heat of civil contest to gigantic dimensions, settled down again into the framework of a miniature with the returning temperature of civil life, and became a power well nigh invisible, from its minuteness, amidst the powers which sway the movements of a society, exceeding forty millions.

More remarkable still was the financial sequel to the great conflict. The internal taxation for Federal purposes, which before its commencement had been unknown, was raised, in obedience to an exigency of life and death, so as to exceed every present and every past example. It pursued and worried all the transactions of life. The interest of the American debt grew to be the highest in the world, and the capital touched five hundred and sixty millions sterling. Here was provided for the faith and patience of the people a touchstone of extreme severity.

In England, at the close of the great French war,

the propertied classes who were supreme in Parliament, at once rebelled against the Tory Government, and refused to prolong the Income Tax even for a single year. We talked big, both then and now, about the payment of our National Debt ; but sixty-three years have since elapsed, all of them except two, called years of peace, and we have reduced the huge total by about one-ninth ; that is to say, by little over one hundred millions, or scarcely more than one million and a half a year. This is the conduct of a State elaborately digested into orders and degrees, famed for wisdom and forethought, and consolidated by a long experience. But America continued not long to bear, on her unaccustomed and still smarting shoulders, the burden of the war taxation. In twelve years she has reduced her debt by one hundred and fifty-eight millions sterling, or at the rate of thirteen millions for every year. In each twelve months she had done what we did in eight years ; her self-command, self-denial, and wise forethought for the future have been, to say the least, eight-fold ours. These are facts which redound greatly to her honor ; and the historian will record with surprise that an enfranchised nation tolerated burdens which in England a selected class, possessed of the representation, did not dare to face, and that the most unmitigated democracy known to the annals of the world resolutely reduced at its own cost prospective liabilities of the State, which the aristo-

cratic, and plutocratic, and monarchical government of the United Kingdom has been contented ignobly to hand over to posterity. And such facts should be told out. It is our fashion so to tell them, against as well as for ourselves; and the record of them may some day be among the means of stirring us up to a policy more worthy of the name and fame of England.

CXXXVIII.

As in wines, it is one question what mode of composition will produce a commodity drinkable in the country of origin, and what further provision may be requisite in order that the product, may bear a sea voyage without turning into vinegar so, in the matter of belief, select individuals may subsist on a poor, thin, sodden and attenuated diet, which would simply be death to the multitude. Theories, then, may suffice for the moral wants of a few intellectual and cultivated men, which cannot be propagated, and cannot be transmitted; which cannot bear the wear and tear of constant re-delivery; which cannot meet the countless and ever-shifting exigencies of our nature taken at large; which cannot do the rough work of the world. The colors, that will endure through the term of a butterfly's existence, would not avail to carry the works of Titian down from generation to generation and century to century. Think of twelve agnostics, or twelve panthe-

ists, or twelve materialists setting out from modern Jerusalem to do the work of the twelve apostles!

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Let it not be supposed that principles and opinions always go together, any more than sons are always like their parents. Principles are indeed, the fathers of opinions; and they will ultimately be able to assert the lineaments of the descendants. Men, individually and in series, commonly know their own opinions, but are often ignorant of their own principles. Yet in the long run it is the principles that govern; and the opinions must go to the wall.

But this is a work of time; in many cases of much time. With some men, nothing less than life suffices for it; and with some, life itself is not sufficient.

CXXXIX.

Inquiry is a road to truth, and authority is a road to truth. Identical in aim, diverse in means and in effect, but both resting on the same basis. Inquiry is the more normal, the more excellent way; but penury of time and faculty absolutely precludes the human being from obtaining, by this truly royal road, a sufficient stock of knowledge for the necessary action of life; and authority is the humble but useful substitute.

Nor is the distinction between them in any sense one of antagonism ; on the contrary, there is, besides the oneness of their ultimate sanction, this notable affinity betwixt them : the knowledge, referable to action, which we obtain by inquiry, as altogether or commonly probable knowledge ; and authority is probable knowledge too. Of course both the authority and the inquiry must be regulated by the laws that belong to their respective kinds. The rule for us, in whatever case, is one : to make the best practicable use of the best available means for thinking truly and acting rightly, using inquiry where we can, accepting authority where we cannot effectually use inquiry.

CXL.

Belief in God surely implies much more than that he is superhuman and imperceptible. It seems to involve, as a general rule, the following particulars :

First, that he is conceived of as possessing in himself all attributes whatsoever which conduce to excellence, and these in a degree indefinitely beyond the power of the human mind to measure.

Second, that over and above what he is in himself, he is conceived of as standing in certain relations to us ; as carrying on a moral government of the world. He is held to prescribe and favor what is right ; to forbid and regard with displeasure what is wrong ; and

to dispose the course of events in such a way that, in general, and upon the whole, there is a tendency of virtue to bring satisfaction and happiness, and of vice to entail the reverse of these, even when appearances, and external advantages, might not convey such an indication.

Third, the same wide consent of mankind, which sustains belief in a God, and invests him with a certain character, has everywhere perceptibly, though variably and sometimes with a great vagueness of outline, carried the sphere of the moral government which it assigns to him beyond the limits of the visible world. In that larger region, though it lie beyond the scope of our present narrow view, the belief of mankind has been, that the laws of this moral government would be more clearly developed, and the normal relation between good and evil, and between their respective consequences, fully established.

Fourth, therefore, along with belief in a God, we have to register the acknowledgment of another truth, the doctrine of a future state of man, which has had a not less ample acceptance in all the quarters from whence the elements of authority can be drawn; and has indeed, in the darkest periods and places of religion, been found difficult to eradicate, even when the Divine Idea had been so broken up and degraded, as to seem divested of all its most splendid attributes.

CXLI.

The servant in the parable who wrapped his talent in a napkin, and thus (as it were) gave it away from his own use, exercised his private judgment just as much as the fellow-servant who employed it constantly and steadily, and obtained large increase from it. He used his private judgment as much, only he used it in a wrong direction ; just as if a free citizen of England were to repair to a country where slavery prevails, and there to sell himself into bondage.

CXLII.

Believers in Christ, casting anchor, so to speak, in an older dispensation, have uniformly acknowledged that God had "at sundry times and in divers manners" made himself known to the rational mind of man by a special communication or inspiration, over and above that knowledge of himself which he had imparted by the books of nature and of life or experience. And this finally in the gospel. They therefore have held themselves to be in possession of a special treasure of divine knowledge, communicated in a manner which carried with it a peculiar certainty ; and such a belief, called the belief in *inspiration*, and pervading the whole of Christendom from the very first, is of itself

a material amplification of the idea conveyed by the mere name of Christianity.

CLXIII.

The human mind is accustomed to play tricks with itself in every form ; and one of the forms in which it most frequently resorts to this operation, is when it attenuates the labor of thought, and evades the responsibility of definite decision, by the adoption of a general word that we purposely keep undefined to our own consciousness. So men admire the British Constitution without knowing or inquiring what it is, and profess Christianity but decline to say or think what it means. In such cases the general word, instead of indicating, like the title of an author's works, a multitude of particulars, becomes a blind, which, on the one hand, excludes knowledge, and, on the other, leaves us imbued with the notion that we possess it.

And my contention is that whatever be the momentary fashion of the day in which we live, that same tradition and testimony of the ages, which commends Christianity to us, has not been a chimera or a chameleon, but has had from the first, up to a certain point, of development, one substantially definite meaning for the word, a meaning of mental as well as moral significance ; and has, as a matter of history, expressed this meaning in the creeds. This Christianity has

shed off from it, on this side and on that, after debate and scrutiny, and furthermore after doubt and even sometimes convulsion, all the conceptions irreconcilably hostile to its own essence, by a standing provision as normal as are the reparatory processes of material nature; and has been handed on continuously in uniformity of life, though not, it may be, in uniformity of health. So that reason requires us, when we speak of Christianity, to expound the phrase agreeably to history, if we mean to claim on its behalf, the authority of civilized man, since it is to the expounded phrase, and not the bare shell, that that authority attaches. It is in this sense what the visible church also claims to be, a city set on a hill; not, indeed, a city within walls that can neither grow nor dwindle, but yet a city widely spread, with a fixed heart and centre, if with a fluctuating outline; a mass alike unchangeable; perceptible, and also determinate, not absolutely or mathematically; but in a degree sufficient for its providential purpose in the education of mankind.

CXLIV.

Who is to judge between the man that is consistent in developing error, and the man whose inconsistency preserves to him fragments of truth, which by more of logical precision and boldness he would lose.

CXLV.

When the Austrians and Montenegrins were fighting against the Turks, allies of the French, on a certain occasion a handful of men had to fly for their lives. Two Austrians were among them, of whom one had the misfortune to be what is called stout. When the party had run some way, he showed signs of extreme distress, and said he would throw himself on the ground and take his chance.

“Very well,” said the fellow fugitive, who was a Montenegrin, “do not lose any time, say your prayers, make the sign of the cross, and I will then cut off your head for you.”

As might be expected, this was not at all the view of the Austrian in his proposal; and the friendly offer had such an effect upon him, that he resumed the race, and reached a place of safety.

CXLVI.

Is there not among civilized men a solid and established (though it may be limited) concurrence of judgment upon many questions for (example, of human character; upon the characters say, of Phocion, of Catiline, of Saint Louis, of Washington, of Wellington, of Mrs. Fry? Is that argument worthless or visionary? No; yet is there any one of us

so presumptuous, so irrational, as to say that he has ever really comprehended any single human character? Can we deal with its subtle ingredients as the scales of Zeus weighed the contending fates of Hector and Achilles, and determine what shall descend and what shall kick the beam? I will go farther and say, can we completely judge any simple human action? Nay, passing into the region of nature with its boasted certainty, do we comprehend the growth of a single blade of grass in a single field on the surface of the earth?

Yet one step further. The mathematician has a formula which asserts that nothing divided by nothing, or rather which has zero for numerator and zero for denominator (0^0) is equal to anything. He abides by this formula: he finds it verified by results. But may it not be permitted us to doubt whether, in the strict sense of the term, he "comprehends" it: whether it does not descend into the region of the infinitesimal farther than human wit can follow it? The truth is, as far as experience and reflection have enabled me to grasp it, that small indeed is the number of subjects or ideas which, in the sense of absolute comprehension, mankind have ever comprehended; that what is given to us, as a general rule, is comprehension in degree — comprehension by contact with a subject at certain of its points, which in a manner give the outline, as the naturalist constructs the creature from the bone —

comprehension not absolute, but relative to our state and wants ; limited and thus teaching humility, but adequate to establish reasonable conclusions, and to work out those laws of probable evidence which, sustained by our experience of their operation, fit it to be the guide of life. In this, the old Christian reading of the laws of knowledge, our intellectual discipline is everywhere intertwined with moral teaching, and the employments farthest from the direct subject-matter of religion minister to its highest purposes, like the Queen of the South bringing her choicest gifts to the elect King of the people of God.

CXLVII.

There are sciences in which light is entirely with the few whom we call experts ; for example, pure mathematics, and I am disposed to add, philology. There are sciences in which a little light is given to all, by all, meaning always all such as are not without good sense : as such in the material order, I might name medicine ; still more, when we pass out of the material order, in the three great branches of politics, morals and religion. In these branches of knowledge it is not possible to lay down a fast and clear line between experts and non-experts, more than between day and night. With mathematicians or philologists we are slow to interfere, but with those who teach in politics,

in morals, or in religion, we interfere very freely. In these departments especially it is that ignorant self-assertion prevails, but in these also, it is that the most fatal dangers attend upon an invasion of just liberty ; and, as is common in human affairs, that which is in itself an excess counteracts or neutralizes another and opposite excess, yet more injurious.

CXLVIII.

The non-expert of average qualities in modern Christendom, has a general knowledge of the subject-matter in politics, morals and religion, not in the scientific forms, but yet in the elementary notions which those scientific forms are intended to methodize, conserve, develop, and apply.

And woe were it to him, if he were not thus far at least equipped. For he has come into a world where he finds his life conditioned by the family and the State, by the Bible and the Christian Church ; which touch him at a thousand points, and take a large share in the government of his life. As food and liquids are a necessity for all, nature provides all with some knowledge how to eat and drink. As society, personal duty, and religion make urgent demands on him, some of which cannot be rejected, while the rest are not always easy to reject, nature does not leave him wholly destitute of the primary instruments for hand-

ling these subjects in the practical forms suited to his condition, and he is thus placed in more or less of possible relation to their more developed aspects. Such knowledge as he has of his own disposes and helps him to recognize authority, to recognize an authority that proceeds both from experts and from the race ; for few will assert that St. Augustine wrote nonsense when he wrote the remarkable though indeterminate words : *securus judicat orbis terrarum*.

CXLIX.

He who argues against the Hedonist, that there is such a thing discerned or discernible by men as good apart from pleasure, asserts nothing for himself which he does not assert for humanity at large. All or most faculties may indeed enlarge, multiply, and vary their powers by vigorous and judicious exercise ; or may stunt and finally lose them by disuse. But the starting-point is the same, if the goal is not, and the race is run along level ground on even terms. By intuition I only mean mental sight, the faculty common to us all. I do not ask how far it is an original power, or how far it is one trained or reached by the exercise of other powers. How we know God, this is hardly the place to inquire. But it may be the place to say I cannot assert any method of knowing him otherwise than by operations in strict conformity with the general

laws of our nature. I agree with the deceased Mr. Dalgairus, "that my knowledge of God is as real as my knowledge of man ;" and bold, or more than bold is he who affirms that his knowledge of man is limited to what his senses can discern in man.

CL.

In every religious body without exception, there forms itself a stalactite, so to speak, of special tradition ; an atmosphere, in which its members habitually live and breathe, and according to which all their ideas arrange and shape themselves. In every case this tradition lapses and slides far away from the truth of history For it is not formed upon facts alone, but upon passions, sympathies, prepossessions : it is the offspring of man's promiscuous nature, and not only of the faculties given him for searching out the truth ; and it is matter of much difficulty, even where no authoritative inhibition intervenes, to get out of the mist and the dusk which this tradition sheds around us, and to look at the face of the things as they are in themselves, and after they have been stripped of their spurious integument.

CLI.

There is excess as well as defect in the use of

authority; and of this excess we are guilty when we suffer the love of knowledge to grow cold, when we cease to court the genial warmth imparted by a real basking in the sun of truth, and when we are satisfied with a lazy, servile acquiescence in the opinions of other men. The proper function of authority is to enlarge, not to contract, our horizon. It is the function of a telescope, which enables us to see what we could not see at all; but what, if we could see it with the naked eye, we should, I suppose, see better.

CLII.

Authority is not an ideal or normal, but a practical or working, standard. It may be thought, in the case of a being whose nature is based on intelligence and freedom, to present an anomaly; it certainly presents a limitation. But not (in mathematical phrase) a constant limitation. There is no point, at which we may not throw back the boundary, and enlarge the sphere of direct knowledge, and of conviction and action founded thereupon. There is no point, at which we ought not to so throw it back, according to our means and opportunities. Life should be spent in a strong continuous effort to improve the apparatus for the guidance of life, both in thought and action. We must ever be trying to know more and more what are the things to be believed and done. In pursuing the end,

the exercise of free intelligent thought may, indeed, greatly enlarge the sphere of authority. For example, in learning facts of physical science, as when we inquire about the results obtained by the "Challenger;" or in becoming more largely acquainted with the laws of health from the mouth of a judicious physician. This duty, however, is covered and overlapped by another duty: the duty of constantly endeavoring, within the limit of our means, to corroborate or test authority by inquiry, which finally means to supplant trust by knowledge. And this duty is supreme. But it is insidiously dogged by the danger of mistaking the limit of our means, and thus supplanting trust, not by our knowledge, but by our ignorance dressed out in the garb of knowledge.

CLIII.

The human mind is capable of taking a more close and accurate survey of a limited and homogeneous subject-matter than when it embraces at once a vast circumference, a magazine of *omne scibile*.

CLIV.

In the contact between the mind of man and such a subject as the being of God, the best men are not like the poppies in Herodotus, towering far above the

grain; they are but as blades of grass, of which no one is greatly taller than his nearest fellows. The different elements of competency, are, in different subjects, differently combined; and their distribution oftentimes corroborates their force. There is here, too, a competency of the race as well as of the individual: the greatest can know but little, the smallest may know something, and perhaps in a different way.

CLV.

If two men meet in argument, one of them desirous to measure fully and accurately the points of strength and weakness on both sides, but especially the points of weakness on his own, and the other with an equal honesty of intention, but with a mental habit formed and hardened under influences which forbid not only any condemnation but even any critical scrutiny of the system he belongs to, they can have no common measure of truth, no means of comprehending one another. They are like men, neither of whom understands the language spoken by his adversary.

CLVI.

A general revolt against authority, even in matters of opinion, is a childish or anile superstition, not to be excused by the pretext that it is only due to the

love of freedom cherished in excess. The love of freedom is an essential principle of healthy human action, but is only one of its essential principles. Such a superstition, due only to excess in the love of freedom, may remind us that we should be burned to cinders were the earth capable of imitating its wayward denizens, and indulging itself only in an excess of the centripetal force. We may indeed allow that, when personal inquiry has been thorough, unbiased, and entire, it seems a violation of natural law to say that the inquirer should put it aside in deference to others, even of presumably superior qualification. Here there enters into the case a kind of sacred right of insurrection, essential as a condition of human progress. But the number of the cases in which a man can be sure that his own inquiry fulfills these conditions is comparatively insignificant. Whenever it falls short of fulfilling them, what may be called the subjective speciality of duty disappears; there remains only the paramount law of allegiance to objective truth, and that law, commonly dealing with probable evidence, binds us to take not that evidence with which we ourselves have most to do, but that which, whether our own or not, offers the smallest among the several likelihoods of error. The common cases of opposition lie not between authority and reasonable conviction, but between authority and fancy; authority and lame, or weak, or hasty, or shallow, processes of

the mind ; authority and sheer self-conceit, or head strong or indolent self-love.

CLVII.

Materialism finds in matter the base and source of all that is. Perhaps this is properly and strictly a doctrine of philosophy rather than one touching religion. I am too slightly possessed of the real laws and limits of the conception to speak with confidence ; but I do not at present see the answer to the following proposition. In our actual world we have presented to us objects and powers *including* what is wholly different in fashion and operation from matter. If, then, upon a materialistic basis, we can have "Hamlet" and "Macbeth," the works of Aristotle, the *Divina Commedia*, the Imitation of Christ, the Gospels and Epistles, there may in the unseen world possibly be reared, on this same basis, all that theology has taught us. And thus materialism would join hands with orthodoxy. Such may be the scheme from one point of view. In common use, and in what is perhaps the most consistent use, I am afraid the phrase is appropriated by those who desire to express, in a form the most crude and crass, the exclusion of deity from the world and the mind of man, and from the government of his life ; and the eventual descent into matter of all that now idly seems to our eyes to be

above it. Such a materialism is the special danger of comfortable and money-making times. The multiplication of the appliances of material and worldly life, and the increased command of them through the ever-mounting aggregate of wealth in the favored sections of society, silently but steadily tend to enfeeble in our minds the sense of dependence, and to efface the kindred sense of sin. On the other hand they are as steadily increasing the avenues of desire, and enhancing the absorbing effect of enjoyment. With this comes the deadening of the higher conception of existence, and the disposition to accept the lower, nay, the lowest, one.

CLVIII.

Of the whole sum of human life, no small part is that which consists of a man's relations to his country, and his feelings concerning it.

CLIX.

The great problem which day and night, in its innumerable forms, must haunt the reflections of every statesman both in England and elsewhere, is how to harmonize the old with the new conditions of society, and to mitigate the increasing stress of time and

change upon what remains of the ancient and venerable fabric of the traditional civilization of Europe.

CLX.

The principle of conservation and the principle of progress are both sound in themselves ; they have ever existed and must ever exist together in European society, in qualified opposition, but in vital harmony and concurrence ; and for each of those principles it is a matter of deep and essential concern, that iniquities committed under the shelter of its name should be stripped of that shelter. Most of all is this the case where iniquity, towering on high, usurps the name and authority of that heaven to which it lifts its head, and wears the double mask of Order and of Religion.

CLXI.

As we follow the course of history, we find that unwise concession has been the parent of many evils. But unwise resistance is answerable for many more ; nay, it is too frequently the primary source of the mischief ostensibly arising from the opposite policy, because it is commonly unwise resistance which so dams up the stream and accumulates the waters that when the day of their bursting comes, they are absolutely ungovernable.

CLXII.

The publicist is one, if we rightly comprehend the phrase, who treats of public events and interests, not as isolated facts, but according to the principles they involve and the sources from which they spring, their true place in history, and their office and share in working out their greater problems of the destiny of our race.

CLXIII.

Even the sense of duty to one's country cannot have that moral completeness which is necessary for the entire development of human energies, unless the country, which commands the services of her children, has herself obeyed the higher laws of public right.

CLXIV.

Nothing can compensate a people for the loss of what we may term civic individuality. Without it, the European type becomes politically debased to the Mahometan and Oriental model.

CLXV.

It is a fatal condition for a people, when its rulers descend from their high position to influence its pas-

sions and to trade upon its besetting and traditional infirmities; and when in the dynastic controversies which sway the land, the aim of each party seems to be to stir the national vain-glory to fever heat. Of this mischief the Franco-German war afforded a painful and egregious instance.

CLXVI.

It is certain that a new law of nations is gradually taking hold of the mind, and coming to sway the practice, of the world; a law which recognizes independence, which frowns upon aggression, which favors the pacific, not the bloody settlement of disputes, which aims at permanent and not temporary adjustments; above all, which recognizes, as a tribunal of paramount authority, the general judgment of civilized mankind. It is hard for all nations to go astray. Their ecumenical council sits above the partial passions of those who are misled by interest, and disturbed by quarrel. The greatest triumph of our time, a triumph in a region loftier than that of electricity and steam, will be the enthronement of this idea of Public Right, as the governing idea of European policy; as the common and precious inheritance of all lands, but superior to the passing opinion of any. The foremost among the nations will be that one, which by its conduct shall

gradually engender in the mind of the others a fixed belief that it is just.

CLXVII.

Finlay says with truth, that the Revolution of Greece was the people's revolution. They exhibited a tenacity and valor, not less than that of the American colonists in their famous revolt, which some despotic sovereigns showed themselves very ready to assist. We need not resent that assistance. It brought to a sharper and speedier crisis a war, which would otherwise have been interminable, between the two most tenacious and self-reliant nations in the world. The same service was done to Turkey by the Three Powers; and from higher nations. Their abstinence would not have replaced the Sultan in a real sovereignty. Fortresses taken, armies discomfited, would have seemed to be, but would not have been the end. The hill, the forest, and the blue sea would have given refuge to their hardy children; and the contest would have been dispersedly but resolutely maintained by a race, to whom as yet except in the Black Mountains, no equals in valor have appeared among the enslaved populations of the East.

But if this was a notable resemblance, there was another yet more notable contrast, between the cases of America and Greece. The populations directly inter-

ested were not very different in number. Of quick and shrewd intellect there certainly was no lack in either, But the solid statesmen, the upright and noble leaders, who sprang forth in abundance to meet the need in the one case, were sadly wanting in the other. The colonists of America had been reared under a system essentially free; and they rose in resentment against an invasion of freedom but partial, and comparatively slight. The revolted Hellenic population had for four centuries been crushed and ground down under a system, far from uniform in a thousand points, yet uniform only in this, that it was fatal to the growth of the highest excellence. It is in and by freedom only, that adequate preparation for fuller freedom can be made.

CLXVIII.

England was an early recipient of the Greek studies in her two Universities; and the close connection of her rising literature with Italy, ensured her sharing largely in all the impulses which had convulsed or touched the mother-country of our civilization. The marks not only of Italy, but of Boccaccio, are stamped upon English letters from Chaucer onwards. But Chaucer exhibits neither the moral foulness, nor that deep underlying of the pagan spirit, which marks the

great Italian novelist. His "goodman of religion," is purely and strongly Christian :

"But Criste's lore and his apostles twelve,
He taught ; but first he followed it himselve."

One of the very sweetest and most perfect of Christian poems is "The Merle and the Nightingale," by Dunbar. If it be said that this difference was national and not religious, it has also to be replied that England was distinguished from Italy between the thirteenth and the sixteenth centuries, first by a doctrinal reaction among a portion of the people, which found vent in Wiclif and in Lollardism ; secondly, by that strong and truly national reaction against the court and see of Rome, which touched its climax in the proceedings of the reign of Henry VIII.

CLXIX.

Shakespeare undoubtedly exhibits a strong reaction against the transcendental spiritualism of the middle ages. It is hard to measure the distance between his mental attitude and that of Thomas à Kempis, or even that of Danté, who was, outwardly at least, a man of the world, a practical politician and partizan. The mediæval church, or rather that part of it which aimed at fidelity to its mission, in its anxiety to keep religion pure and lofty, had set a gulf between it and the rude

common life. Its idea was lofty ; but it was not the idea of training the human being in every faculty and for every function of the present existence as the normal means of preparing him for a remoter future. Mary it followed ; but Martha, who of necessity must be more typical of the mass of Christians, it rather proscribed. The conditions of earthly existence were renounced, rather than sanctified, in the religious ideal.

In order to the eventual re-establishment of the balance between the worlds, there required to be a strong reassertion, not only of the reality of this world and of life in it, but of their legitimacy. They, and not the cloister, were the school, in which the Almighty had appointed his children to be taught and reared. Hence came, as the grand characteristic of the Elizabethian age, what Mr. Dowden in his "Mind and Art of Shakespeare," calls "devotion to the fact," "attainment of the fact," "rich feeling for positive concrete fact." In this reaching out with one arm, so to speak, of our nature over the whole terrestrial domain, there was a real widening of the scope of life ; and if we look back impartially to the history of that great period, it seems difficult to deny that there was also a great accession of new human energy to the pre-existing stock. It was the office of the other arm to embrace the unseen life ; and probably this grasp was weakened for the time. It could hardly be but that, as in all

human reactions, the function restored should trespass on the province of the function previously in too exclusive possession.

We need not then be surprised that the works of Shakespeare, as a whole, bear a somewhat worldly aspect; that in their exhibition of human nature, entirely unrivalled in all literature for largeness and variety, with depth, so small a portion should be seen on the side lying heavenward; that saintship, where it appears in Henry VI., is emasculated and incoherent; that not only in his early plays, such as "Romeo and Juliet," but in the later and greater works, "Macbeth," "Othello," "Hamlet," "Lear," the deep problems of our life and duty are handled upon a basis which is but negatively Christian. This is the more noteworthy, because a multitude of passages exhibit Shakespeare as an undoubting believer. But religion had been wrenched away from life; and life, in its recoil, busied with the gathering of all its energies, had not recovered the key to its own harmony with religion.

I have endeavored here not to understate the charge, which a *Beatrice* might be warranted in making against our Elizabethian age. But when we compare the English "Paganism," as exhibited in Shakespeare, with the Italian Paganism, hardened into an Epicurean creed, and sanctioned by the Roman court, or teaching with the very same pen, as in the "divine"

Aretino, the vilest profligacy and the most orthodox theology, or even as it is exhibited in the splendid poetry of Bojardo and Ariosto, I cannot but think that, in fidelity to history and the fact, we must allow that the comparison is favorable, as far as it goes, to England and to the Reformation.

CLXX.

With great judgment four names have been chosen by Mr. Dowden as being together typical of the Elizabethan age in letters: Shakespeare, Bacon, Spenser, Hooker. The magnificent intellect of Bacon is held by Mr. Dowden to have been profoundly indifferent to religion. Is this truly so? I do not presume to deny that in Bacon's character "the world that now is," weighed far more than "that which is to come." But I would appeal with some confidence to his account, for example of the fall of man, as a proof that he rendered a solid faith and fealty to the Christian dogma. As for Spenser, it is surely notable that, forming himself as he did upon the poets of the Italian romance, he utterly renounced their uncleanness, and, as it were, "passed by on the other side." More still it is to be noted that, while far from being the most robust of the band, Spenser is the one who seems to have taken the best aim at the literary restoration of a true theory of life. All virtue, all duty,

all activeness of the human character, are set out by him, under the forms of chivalry, for our instruction: but his ideal knight is Christian to the core.

“And on his breast a bloody Cross he bore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he wore,
And dead as living, ever him adored.”

Nor was Hooker less a restorer than his great compeers. For was it not given to him to recall our theology from the hungry region of mere polemics to that of positive and fruitful truth, and to become the father of a long line of divines, reared undoubtedly in the mere Anglican paddocks, yet not without name and honor in the wide pastures of the Christian world.

CLXXI.

Undoubtedly the chief work of Tasso rests upon a basis of Christian facts: yet it may be doubted whether the Christianity of Milton, as exhibited in his works, with all its errors or offences, had not in it far more of the character of a living operative power, holding the allegiance of heart and will. Again, while in the last century, the Voltairian torrent carried away the mind of France, the three most prominent contemporary names in English literature, those of Johnson, Burke, and Richardson, were eminently Christian. At

a later period we can point to at least four great contemporary poets, Wordsworth, Coleridge, Southey, and Scott, none of them professional or theological, but all markedly Christian. It might be difficult to find a parallel within the Roman pale. Men such as these, it must be remembered, are fountainheads of thought, moulders and makers of the generations yet to come,

“Poets, whose thoughts enrich the blood o’ the world.”

At the present moment, indeed, belief in the revelation of the unseen, is undergoing, here as elsewhere, a shock which is without parallel, at least in the history of England, for the activity of its manifestations; and is suffering a sharp retribution for all the errors of all its professors. But it remains to be seen whether what we witness is a structural change, like those which fill the record of geological time, or whether it is the wave of a cyclone, which wastes and submerges, and is then re-absorbed. So it was with the unbelief which Bishop Butler described; so it may be again. It is, however, even now, my persuasion that so far as men of mature life are concerned, there is exaggeration abroad, if not as to the world of physical science — which has not yet become the “mother and mistress of all the sciences” — yet as to the world of literature; still more as to the sphere of those professions, which are mainly conversant with human

life and action, and which, as I cannot but think, must best prepare men to judge of any scheme, which has for its object the training of mankind.

CLXXII.

In the middle ages we find two great systems of Romance, one of which has Lancelot, the other Orlando for its culminating point; these heroes being exhibited as the respective specimens in whose characters the fullest development of man, such as he was then conceived, was to be recognized. The one put forward Arthur for the visible head of Christendom, signifying and asserting its social unity; the other had Charlemagne. Each arrays, round about the Sovereign, a fellowship of knights. In them, Valor is the servant of Honor; in an age, in which violence is the besetting danger the protection of the weak is elevated into a first principle of action, and they betoken an order of things in which Force should be only known as allied with virtue, while they historically foreshadow the magnificent aristocracy of mediæval Europe. The one had Guinevere for the earliest gem of beauty, the other had Angelica. Each of them contained figures of approximation to the knightly model, and in each these figures, though on the whole secondary, yet in certain aspects surpassed it: such were Sir Tristram, Sir Galahad Sir Lamoracke, Sir Gawain, Sir Geraint, in the Arthur-

ian cycle ; Rinaldo and Ruggiero, with others in the Carolingian.

The two were not twin systems, but were rather twin investitures of the same scheme of ideas and feelings. Their consanguinity to the primitive Homeric types is proved by a multitude of analogies of character, and by the commanding place which they assign to Hector as the flower of human excellence. Without doubt, this preference was founded on his supposed moral superiority to all his fellows in Homer ; and the secondary prizes of strength, valor, and the like, were naturally allowed to group themselves around what, under the Christian scheme, had become the primary ornament of man. The near relation of the two Cycles one to the other may be sufficiently seen in the leading references we have made ; and it runs into a multitude of details both great and small, of which we can only note a few. In both the chief hero passes through a prolonged term of madness. Judas, in the College of Apostles, is represented under Charlemagne in Gano di Magawza and his house ; who appear, without any development in action, in the Arthurian romances as "the traitours of Magouns," and who are likewise reflected in Sir Modred, Sir Agravain, and others ; while the Mahometan element, which has a natural place ready made for it in a history that acknowledges Charlemagne and France for its centres, finds its way sympathetically into one which is bounded for the

most part by the shores of Albion. Both schemes cling to the tradition of the unity of the Empire, as well as of Christendom; and accordingly, what was historical in Charlemagne is represented, in the case of Arthur, by an imaginary conquest reaching as far as Rome, the capital of the West. Even the sword *Durindana* has its counterpart in the sword *Excalibur*.

CLXXIII.

We of the nineteenth century read the Carlovingian romance in the pages of Ariosto and Bojardo, who gave to their materials the color of their times, and of a civilization rank in some respects, while still unripe in some others. The genius of poetry was not at the same period applying its transmuting force to the Romance of the Round Table. The date of Sir Thomas Mallory, who lived under Edward IV., is something earlier than that of the great Italian romances; England was younger in its political development; he appears, too, to have been on the whole content with the humble offices of a compiler and a chronicler, and we may conceive that his spirit and diction are still older than his date. The consequence is, that we are brought into more immediate and fresher contact with the original forms of this romance. So that, as they present themselves to us, the Carlovingian cycle is the

child of the latest middle age, while the Arthurian represents the earlier.

Much might be said on the specific differences which have thus arisen, and on those which may be due to a more northern and a more southern extraction respectively. Suffice it to say that the Romance of the Round Table, far less vivid and brilliant, far ruder as a work of skill and art, has more of the innocence, the emotion, the transparency, the inconsistency of childhood. Its political action is less specifically Christian than that of the rival scheme, its individual portraits more so. It is more directly and seriously aimed at the perfection of man. It is more free from gloss and varnish; it tells its own tale with more entire simplicity. The ascetic element is more strongly, and at the same time more quaintly, developed. It has a higher conception of the nature of woman; and, like the Homeric poems, it appears to eschew exhibiting her perfections in alliance with warlike force and exploits. So also love, while largely infused into the story, is more subordinate to the exhibition of other qualities. Again the Romance of the Round Table bears witness to a more distinct and keener sense of sin; and on the whole, a deeper, broader, and more manly view of human character, life, and duty. It is, in effect, more like what the Carolingian cycle might have been, had Danté moulded it. It hardly needs to be added that it is more mythical; inasmuch as Arthur

of the Round Table is a personage, we fear, wholly doubtful, though not impossible ; while the broad back of the historic Charlemagne, like another Atlas, may well sustain a world of legendary accretions. This slight comparison, be it remarked, refers exclusively to what may be termed the latest "redactions" of the two cycles of romance.

CLXXIV.

The Arthurian Romance has every recommendation that should win its way to the homage of a great poet. It is national : it is Christian. It is also human in the largest and deepest sense ; and therefore, though highly national, it is universal ; for it rests upon those depths and breadths of our nature, to which all its truly great developments, in all nations, are alike essentially and closely related. The distance is enough for atmosphere, not too much for sympathy. A poet of the nineteenth century, the Laureate in "Idylls of the King," has in the main appropriated and adapted characters, incidents, and even language, instead of attempting to project them, on a basis of his own, in the region illimitable fancy. But he has done much more than this. Evidently by reading and by deep meditation, as well as by sheer force of genius, he has penetrated himself, down to the very core of his being with all that is deepest and best in the spirit of the

time, or in the representation with which he deals ; and as others, using old materials, have been free to alter them in the sense of vulgarity or license, so he has claimed and used the right to sever and recombine, to enlarge, retrench, and modify, for the purposes at once of a more powerful and elaborate art than his original presents, and of a yet more elevated, or at least of a far more sustained, ethical and Christian strain.

CLXXV.

Every translation of a great work, to be good, must have great original qualities. We must not confound the subject by assimilating the work of the translator to that of the copyist in painting. In that case the problem is to construct an image of the picture, given the very same materials. But, in the case of pure mental products, the material form is the language, and the very condition of the work is that this be changed, as the workman must reproduce in another tongue. In proportion as the original to be rendered is a great one, the union between the thought of the writer and his language is more intimate. At every step as the translator proceeds, he feels that he is tearing asunder soul and body, life and its vehicle ; so that in order to succeed in his task, he must within certain limits, create new.

CLXXVI.

It was said of Socrates that he called down philosophy from heaven, that the enterprise of certain enlightened publishers has taught them to work for the million, and that is a very important fact. When I was a boy I used to be fond of looking into a bookseller's shop, but there was nothing to be seen there that was accessible to the working man of that day. Take a Shakespeare, for example. I remember very well that I gave two pounds sixteen shillings for my first copy; but now you can get an admirable copy for three shillings. Those books are accessible now which formerly were quite inaccessible. Multitudes of books now are constantly being prepared and placed within reach of the population at large, for the most part executed by writers of a high stamp, having subjects of the greatest interest, and which enables one at a moderate price, not to get a cheap literature which is secondary in its quality, but to go straight into the very heart, if I may so say, into the sanctuary of the temple of literature—and become acquainted with the greatest and best works that have been produced. Some effort should be made by men of all classes, and perhaps none more than by the laboring class, to lift ourselves above the level of what is purely frivolous, and to endeavor to find our amusement in making our-

selves acquainted with things of real interest and beauty.

CLXXVII.

It is too commonly assumed that provided only we repair to our church or our chapel, as the case may be, the performance of the work of adoration, is a thing which may be taken for granted. But so it is, in the absence of unequivocal signs to the contrary, as between man and man. But not as between the individual man and his own conscience in the hour of self-review. If he knows anything of himself, and unless he be a person of singularly favored gifts, he will know that the work of Divine Worship, so far from being a thing of course even among those who outwardly address themselves to its performance, is one of the most arduous which the human spirit can possibly set about.

The processes of simple self-knowledge are difficult enough. All these, when a man worships, should be fresh in his consciousness ; and this is the first indispensable condition for a right attitude of the soul before the footstool of the Eternal. The next is a frame of the affections adjusted on the one hand to this self-knowledge, and on the other to the attributes and the more nearly felt presence, of the Being before whom we stand. And the third is the sustained mental effort necessary to complete the act, wherein every

Christian is a priest ; to carry our whole selves, as it were with our own hands, into that nearer Presence, and, uniting the humble and unworthy *prospora* with the one full perfect and sufficient Sacrifice, to offer it upon the altar of the heart : putting aside every distraction of the outward sense, and endeavoring to complete the individual act as fully, as when in loneliness, after departing out of the flesh, we shall see eternal things no longer through, but without, a veil.

CLXXVIII.

Now, considering how we live, and must live, our common life in and by the senses, how all sustained mental abstraction is an effort, how the exercise of sympathy itself, which is such a power in Christian worship, is also a kind of bond to the visible ; and then last of all, with what feebleness and fluctuation, not to say with what wayward duplicity, of intention we undertake the work, is it not too clear that in such a work we shall instinctively be too apt to remit our energies, and to slide unawares into mere perfunctory performance? And where and in proportion as the service of the body is more careful, and the exterior decency and solemnity of the public assembling more unimpeachable, these things themselves may contribute to form important elements of that inward self-complacency which makes it so easy for us, whenever we

ourselves are judge and jury as well as "prisoner at the bar," to obtain a verdict of acquittal.

In other words, the very things, which find their only sufficient warrant in their capacity and fitness to assist the work of inward worship, are particularly apt to be accepted by the individual himself as a substitute for inward worship, on account of that very capacity and fitness, of their inherent beauty and solemnity, of their peculiar and unworldly type. So that ritual, because it is full of use, is also full of dangers. Though it is clear that men increase responsibility by augmenting it, they do not escape from danger by its diminution; nothing can make ritual safe except the strict observance of its purpose, namely, that it shall supply wings to the human soul in its callow efforts at upward flight. And such being the meaning of true ritual, the first measure of it is to be found in the degree in which it furnishes that assistance to the individual Christian.

CLXXIX.

It is difficult, I think, to fix a maximum of ritual for all times and persons, and to predicate that all beyond the line must be harmful; but it is impossible to fix a minimum, and then to say, up to that point we are safe. No ritual is too much, provided it is subsidiary to the inner work of worship; and all ritual is too much unless it ministers to that purpose.

CLXXX.

If we study, by appropriate or by rich embellishment, to make the church more like the ideal of the house of God, and the services in it more impressive, by outward signs of his greatness and goodness, and of our littleness and meanness, all these are so many voices addressing us, voices audible and intelligible, though inarticulate; and to let them sound in our ears unheeded, is an offence against his majesty. If we are not the better for more ritual we are the worse for it. A general augmentation of ritual, such as we see on every side around us, if it be without any corresponding enhancement of devotion, means more light but not more love.

Indeed, it is even conceivable, nay far from improbable, that augmentation of ritual may import not increase but even diminution of fervor. Such must be the result in every case where the imagery of the eye and ear, actively multiplied, is allowed to draw off the energy, which ought to have its centre in the heart. There cannot be a doubt that the beauty of the edifice, the furniture, and the service, though their purpose be to carry the mind forward, may induce it to rest upon those objects themselves. Wherever the growth and progress of ritual, though that ritual be in itself suitable and proper, is accepted, whether consciously or unconsciously, and whether in whole or in

part by the individual, as standing in the stead of his own concentration and travail of spirit in devotion, there the ritual, though good in itself, becomes for him so much formality, that is so much deadness.

Now there are multitudes of people who will accede at once to this proposition, who will even hold it to be no more than a truism, but with a complacent conviction, in the background of their minds, that it does not touch their case at all. They may be Presbyterians or Nonconformists; or they may be Churchmen whose clergyman preaches against Popery open or concealed, or who have themselves subscribed liberally to prosecute the Rev. this or the Rev. that for Ritualism. No matter. They, and their clergyman too, may nevertheless be flagrant Ritualists. For the barest minimum of ritual may be a screen hiding from the worshipper the Object of his worship: nay, will be such a screen, unless the worshipper bestirs himself to use it as a help, and to see that it is not a snare.

CLXXXI.

In the word Ritualism, there is involved much more than the popular mind seems to suppose. The present movement in favor of ritual is not confined to ritualists, neither is it confined even to churchmen. It has been, when all things are considered, quite as remarkable among Nonconformists and Presbyterians; not because

they have as much of it, but because they formerly had none, and because their system appeared to have been devised and adjusted in order to prevent its introduction, and to fire upon it even *in limine* the aspect of a flagrant departure from first principles. Crosses on the outside of chapels; rich pointed architecture; that flagrant piece of symbolism, the steeple; windows filled with subjects in stained glass; elaborate chanting; the use of the Lord's prayer which is not more than the thin end of the wedge that is to introduce fixed forms; and the partial movements in favor of such forms already developed; these are among the signs which, taken all together, form a group of phenomena evidently referable to some cause far more deep and wide-working than mere servile imitation, or the fashion of the day.

CLXXXII.

If we survey the Christian world, we shall have occasion to observe that ritual does not bear an unvarying relation to doctrine. The most notable proof of this assertion is to be found in the Lutheran communion. It is strongly and except where opinion has deviated in the direction of rationalism, uniformly Protestant. But in portions of the considerable area over which it stretches, as for example in Denmark, in Sweden and Norway, even on the inhospitable shores

of Iceland, altars, vestments, lights (if not even incense) are retained: the clergyman is called the priest, and the Communion Office is termed the Mass. But there is no distinction of doctrine whatever between Swedish or Danish, and German Lutherans: nor, according to the best authorities, has the chain of the Episcopal succession been maintained in those countries. Even in England, there are some of those clergy who are called Broadchurchmen, nay some who have a marked indifference to doctrine, and what might almost be called a hatred of dogma, yet who also are inclined to musical ornament, and other paraphernalia of divine service.

CLXXXIII.

When we see the extraordinary progress of ritual observance during the last generation, who is there that can be so sanguine as to suppose that there has been a corresponding growth of inward fervor, and of mental intelligence, in our general congregations? There is indeed a rule of simple decency to which, under all circumstances, we should strive to rise — for indecency in public worship is acted profanity, and is grossly irreligious in its effects. But, when the standard of decency has once been attained, ought not the further steps to be vigilantly watched, I do not say by law, but by conscience?

There are influences at work among us, far from spiritual, which may work in the direction of formalism through the medium of ritual. The vast amount of new-made wealth in England does not indeed lead to a display as profuse in the embellishment of the house of God, as in mansions, equipages, or dresses. Yet the wealthy, as such, have a preference for churches and for services with a certain amount of ornament : and it is quite possible that no small part of what we call the improvements in fabrics and in worship may be due simply to the demand of the richer man for a more costly article, and this may represent not the spiritual growth but the materializing tendencies of the age. Again, there is a wider diffusion of taste among the many, though the faculty itself may not, with the few, have gained a finer edge ; and, with this, the sense of the incongruous, and the grotesque, cannot but make some way. Here is another agency, adapted to improving the face and form of our religious services, without that which, as I would contend, is the indispensable condition of all real and durable improvement ; namely, a corresponding growth in the appreciation of the inward work of devotion.

But a third and very important cause, working in the same direction, has been this. The standard of life and of devotion has risen among the clergy far more generally, and doubtless also more rapidly, than among the laity. It is more than possible that, in

many instances, their own enlarged and elevated conception of what divine service ought to be in order to answer the genuine demands of their own inward life, may have induced them to raise it in their several churches beyond any real capacity of their congregations to appreciate and turn it to account.

CLXXXIV.

Doubtless it is conceivable, that divine service may be rendered by careful ritual more suitable to the dignity of its purpose. But let us take, on the other hand, a church where a ritual thus improved has been forced upon a congregation to whom its provisions were like an unknown tongue, and whom it has therefore banished from the walls of the sanctuary. Is it conceivable that such a spectacle can be a pleasing one in the sight of the Most High? Did Christianity itself come down into the world in abstract perfection and in full development? or was it not rather opened on the world with nice regard to the contracted pupil of the human eye, which it was gradually to enlarge, unfolding itself from day to day, in successive lessons of doctrine and event, here a little and there a little? The jewels in the crown of the Bride are the flocks within the walls of the temple; and men ever so hard of hearing are better than an empty bench.

CLXXXV.

In the fourteenth chapter of St. Paul's First Epistle to the Corinthians, may be found, what I would call the code of the New Testament upon ritual. The rules laid down by the apostle to determine the comparative value of the gifts then so common in the Church, will be found to contain the principles applicable to the regulation of divine service; and it is touching to observe that they are immediately subjoined to that wonderful effusion describing "Charity," with which no ethical eloquence of Greece or Rome can suitably compare.

CLXXXVI.

The best touchstone for dividing what is wrong and defining what is right in the exterior apparel of divine service will be found in the holy desire and authoritative demand of the apostle, "that the Church may receive edifying," rather than an abstract imagery of perfection on the one hand, or any form of narrow traditional prejudice on the other.

CLXXXVII.

There are surely enough real occasions for contention in the world to satisfy the most greedy appetite,

without adding to them those which are conventional, that is to say, those where the contention is not upon the things themselves, but upon the constructions which prejudice or passion may attach to them.

Surely if a Zuinglian could persuade himself that the English Communion Office was founded upon the basis of Zuinglian ideas, he would act weakly and inconsistently should he renounce the ministry of the Church because he was ordered to face eastward during the prayer of consecration; and at least as surely would one believing in the Catholic and primitive character of the office, be open to similar blame if he in like manner repudiated his function as a priest upon being required to take his place on the North. Preferences for the one or the other position it is easy to conceive. To varying ideas of worship—and in these later times the idea of worship does materially vary—the one or the other may seem, or may even be, more thoroughly conformable; but strange indeed, in my view, must be the composition of the mind which can deliberately judge that the position at the North end is in itself irreverent, or that facing towards the East is in itself superstitious. Both cannot be right in a dispute, but both may be wrong; and one of the many ways in which this comes about is when the thing contended for is, by a common consent in error, needlessly lifted out of the region of things

indifferent into that of things essential, and a distinction, founded originally on the phantasy of man, becomes the *articulus stantis aut cadentis concordiaë*.

CLXXXVIII.

They who are powerfully impressed with the belief of direct spiritual influence, are apt to mistake for it mere inward excitement of a human, or sometimes a yet more questionable kind, if they look for it alone, and self-attested to the individual mind, and not as appended to divinely-appointed and general ordinances. They render themselves the sole witness of their own accuracy; a course which is surely not according to the mind of Him who disclaimed reliance on his own testimony though it was infallible. And they refer the determination of the question most vital to our spiritual well-being, to the most delusive of our faculties. Suppose that they pray for divine illumination—yet their very prayers may be attended with so much of habitual and wilful self-deceit, that they may serve only to afford a new plea to that illusion to which they thus may serve to perpetuate. Great indeed, inexpressibly great, is the value of that kind of intercourse with God, which is directly between him and the individual mind: but, in truth, its value is heightened from the circumstance that it is checked, and guarded

against abuse, by a more independent witness of another kind: and they who most love private prayer should of all men, be most thankful that God has also attached grace to palpable ordinances, whereof others too are witnesses, which cannot be forgotten, and which are not subject to be frustrated by our inward fluctuations and our inflated estimate of self.

But there is another side to this view of the Sacraments. As they are helps against fanaticism, which gives too much credence to insufficient marks of spiritual influence, so are they powerful obstructions to the ingress of that equally dangerous despondency, often tending towards unbelief, which admits doubts of the faithfulness of God's promises into the individual mind, and thus comes to let slip the hope of the gospel. But when such moods are upon men (and they are not among the least formidable of the temptations of the Evil One) when a mist arises from their internal perturbation, and intercepts the remembrance, or, at all events, the practical sense, of those unnumbered marks of care and love wherewith God attends the Christian along his daily path—is it then no small comfort to be enabled to fall back on these facts, palpable as facts, and not less pregnant than palpable, for they surely speak in terms not to be mistaken of the favor of God towards our souls? Thus they are in this sense like the light-house to the seaman, visible

when all other objects are eclipsed, though little heeded in the abundant splendor of the day.

CLXXXIX.

Why should we not suffer the whole mind of God to take effect among us? He has, it seems, given us certain ordinances as means of grace, which, operating through the active faculties, go to insure the wakefulness of the intellect, and to carry it along in the work of religion. On the other hand, to preclude its encroachments, to repress pride, to sustain weakness, to refer us constantly and primarily to the state of the affections, to associate and bind us together in Christ, to manifest our entire dependence upon him, and our high privilege in being so dependent, he has instituted other means of grace in which we are not at all, strictly speaking, co-operators, but mere receivers, though with certain preconditions. Thus his mercy provides for the entire nature of man: and supplies us with safe-guards, if we will but use them, against the opposite dangers that beset either theory of half-truth—that which refers all grace to the human understanding as its channel, and that which, ascribing little or no spiritual advantage, as respects the mass of Christians, to its agency, deals with it insidiously, as with a hated foe, lulls it into religious torpor, and thereby prepares it to become the ready instrument of unbelief.

CXC.

Whatever we are, or have, or do, is important, at least is beneficially important, only in connexion with the religious bearing of our lives. Every gift and ornament of the human character is either pernicious, or useless, or at best fragile and unenduring, unless it be sanctified and stamped with permanence by a vital union with the spirit of religion. Every form of loveliness, which belongs to this world alone, must pass away with it; and the beautiful and graceful things we idolize are but like the fillets that once bound the temples of the sacrificial victim, unless we obtain for them a passport to the better world, by applying to them that perpetuating power of religion, which, blending these lighter with the higher and holier qualities, rescues them from abuse; and, removing them from their dedication to the purposes of pride and selfishness, appoints them to serve God each according to its capacity.

Thus from being mischievous, do temporal gifts and talents become valuable. They are estimated indeed only at their proper worth, but in that measure they are blessed by God, and acceptable to him. The common tenor of daily life affords not to the philosophical and sagacious mind alone, but to any man who will look for them, continual occasions for the exercise of duty, though often upon a subject matter apparently un-

connected with it : purity, integrity, courage, patience, diligence, self-command, may be fed and strengthened amid the humblest labors of each succeeding hour, though of course it is in the acts of direct duty or worship that the mental powers and affections have their highest honor and reward ; and so the whole circle of human experience is chiefly to be viewed with reference to its religious results. Our relations toward God are those which should occupy the largest share in our attention, as they will exercise the most determining influence on our destiny.

CXCI.

Secular history explains to us much of what concerns the bodily and temporal interests of man ; his social position and the results upon character arising out of it, much of his experimental life in the senses, in the imagination, in the understanding, and even in the affections. It ought to go, and in right hands it does go, much farther. The true historian interprets and combines its separate phenomena, by constant reference to the central influence which controls all the movements of human nature ; the principle of religion. Yet, for a long time, and until very recently, the mind of England has been fed with its knowledge of the past, from works which are altogether defective on this vital subject ; and it will probably be long before our habits

are so reformed as that we shall read history only in the light of revelation. But what aspect of the character of the creature is entitled to compete for a moment with that in which he is viewed by the Creator? To the rescued child of Adam what so vital as the great subject of his redemption? To the human being, who, if he is to live permanently, must live by a new life, what matter the concerns and the history of the former state, except in an instrumental and subordinate capacity? We ought indeed to be on our guard against that morbid teaching, which inculcates an universal recoil from earthly objects as the true law of general morality; which treats this life on earth as if it were a mere accident of our being: and perceives nothing but empty vision in all its impressive and pregnant experience. On the contrary it is an ordained and necessary part of the development of man; and when its regulation is committed to right laws, it is in harmony much more than in opposition to the future and untroubled existence, which awaits the faithful members of Christ. But still it remains true, that, great as is the importance of our civil and social life, it is not an essential but an instrumental importance; it is important for that which it yields and generates, not for that which it is; and all its influences are real and of weight, only when we take into calculation something that lies without it and beyond it.

CXCII.

Shall we wonder if the soul which dreads religion and would flee from it, which has not yet thoroughly suborned its natural witnesses within the breast but yet has imposed upon them a partial silence, and lulled them into a temporary slumber, if such a soul, feeling that its peace depends on the prolongation of that lethargy, should shun with watchfulness those sounds by which it might be dissipated? In this sad position, a position occupied, alas! by how many myriads, every moment of inaction is a step towards the consummation of the triumph of Satan. God has a claim to our whole existence. Every act which is performed in a state of mind not recognizing that claim, is in truth an act of rebellion against the Almighty, and assuredly goes to form the habit of alienation within us: as every year during which an usurper continues to occupy his throne, diminishes the probability of the restoration of the legitimate possessor. Give therefore time to the Evil One, and you give him all he requires.

CXCIII.

We are not to dwell upon the mental processes which composed the proof, upon the argumentative part of religion: but upon the things proved: and to carry

away the eye from self to the Redeemer, accepting all as his gift; desiring to concentrate the whole soul in the contemplation of him, and in an offering to him; and not feeling that we in our feebleness have any powers to spare for a distinct self-regard. Then we, as it were, receive back from him the soul which we have offered to him, to be instrumentally the appointed object of our care and culture; but he remains the source and the end even of all that labor which we bestow upon our own selves, as the portion of the vineyard primarily allotted to our charge.

CXCIV.

It is true even of every purely inward principle of human nature, (as love, pity,) that it struggles for an outward development — and the more strongly in proportion to its own proper strength. It is the law of the growth of man that the acts which he does shall themselves react upon, expand, confirm, and accomplish that constitution from which they proceeded. Therefore his internal principles expand themselves in acts, by no vague, arbitrary movement, but in order to their own increase and perfection.

This effort for external manifestation begins perhaps in strictness, whenever the principle comes to be placed objectively before the conscience. And the internal principle is not a loser by that which it seems to spend

in external operation, but positively gains by it. The religious life is the highest form of the rational and moral life, and therefore, if it be healthy, strives with the greatest force for external expression, in order, through the medium of acts to accomplish and consummate itself in the resulting habits, and thus in the general structure of the character.

Each inward principle of human nature seeks for expression in an outward, active existence, not only for its own consummation, but also in order that it may be expansive, communicative. We are to bear one another's burdens. Each of us is to care not only for his own concerns, but for those also of his brethren. The principle of this care is the same, whether it be applied to ourselves or to others — "Thou shalt love thy neighbor as thyself:" though the degree may be different. The subjective basis of this duty is indicated by the common and established doctrine that our nature is social and sympathetic.

External development is the necessary result of this social and sympathetic law — the essential condition of its fulfillment.

CXCV.

Together with the experimental fact that there have been in each particular age particular modifications in the features of Christian creed and practice, we may

perhaps be warranted in assuming that the age in which we live is peculiarly marked as a religious crisis. It is distinguished by a spirit of inquiry, not laborious but superficial, not friendly to its subject, but sceptical. This is its prominent character for evil; but, upon the other hand, it has also its tokens for good. From the same combination of circumstances, which has engendered that spirit of jealous and querulous curiosity, has arisen a counteracting temper of earnest zeal against precipitate innovation. We succeed a series of generations through which the most valuable institutions were allowed to slumber and decay. We belong to a generation apt to censure its predecessors, perhaps for the very reason that we are suffering from the absence of that moral training which we ought to have received from a due and prudent use of those institutions; we are awakened by exciting events to a keener sense of the faculties within us while a right diet for those faculties and the sobering influences of habit and of inheritance are wanting: we are almost unanimous in calling for something more than the more tranquil times and habits of our immediate ancestors required; but while some seek to supply their need out of the resources which the human understanding commands, others look rather to a traditional than to an ideal type, and are deeply impressed with the conviction that in the oldest way of faith alone are truth and peace to be found; with the anxiety to keep their fellow men

within those sacred limits which have been marked and blessed by God himself, and with the desire so to adjust the instruments of their labor as may best subserve this final purpose.

Thus while the men of this age are divided principally into two great classes which divaricate widely in the direction of their desires ; they nevertheless have for the most part one characteristic in common. They who think that in ancient Christianity is to be found the great and only conservative principle for modern society, are likewise of the belief, that in order to find it we must look not to the common and customary opinion of the generation or generations immediately preceding us, but to the results of a larger experience : and especially to a period of clearer and better knowledge, all whose fundamental principles are happily transmitted to us in the treasures of Scripture, as they have been attested by the witness of the church.

They agree therefore with their antagonists in thinking, that the stores of the last age are not enough to meet the wants of the present. The great question depending is, whether we are to revert in matters of religion to older positions than those which were recently fashionable, or whether we are free to construct at our discretion some scheme founded upon novel principles. But upon either hypothesis we have a great transition to make. They who, with what is strictly termed the spirit of the age, wage war against

religious doctrine in general, and they who wish to infuse into the prevailing religious tone of the last age a vitality which must be fetched from a greater distance, are each of them undertaking a great labor, are each of them experimenting on a large scale, though with very different guarantees and most opposite anticipations, for the one class expects felicity from securing to human will an uncontrolled domination, while the other considers that it is only to be found in a patient and submissive spirit, assuming the line of an ancient and positive revelation as the only competent guide of its future progress.

CXCVI.

When a nation is returning from one form of religious temper to another it is not like laying down something from the hand and taking another something into the hand, but it is parting with that which has become a portion of its very self, and seeking to acquire in its stead what is in turn to be so moulded and assimilated as to become a portion of its very self. The agent is too much mixed up with the act to allow of that perfect self-possession which is necessary for wise exactitude and for immediate and entire success. Coming back to a more vital and energetic religion, it either comes while yet under a portion of the sinister influences attending the degenerate form from which

it has emerged, or if by some violent and almost preternatural effort it has thrown them off, then the mere violence of that effort produces a derangement in temper and habit of another kind, so that in all cases of great mental change we must expect to find more or less of perturbation and consequent weakness.

CXCVII.

You will hear much to the effect that the divisions among Christians render it impossible to say what Christianity is, and so destroy the certainty of religion. But if the divisions among Christians are remarkable, not less so is their unity in the great doctrines which they hold. Well nigh fifteen hundred years — years of a more sustained activity than the world has ever before seen — have passed away since the great controversies respecting the Deity and the Person of the Redeemer were, after a long agony determined. As before that time in a manner less defined but adequate for their day, so ever since, amid all chance and change, more, aye, many more than ninety-nine in every hundred Christians have with one will confessed the deity and incarnation of our Lord as the cardinal and central truths of our religion. Surely there is some comfort here, some sense of brotherhood, some glory in the past, some hope for the times that are to come.

It is the opinion and boast of some that man is not responsible for his belief. Lord Brougham was at one time stated to have given utterance to this opinion, whether truly I know not. But this I know, it was my privilege to hear from his own lips the needful and due limitation of that proposition. "Man," he said, is not responsible to man for his belief." But as before God one and the same law applies to opinions and to acts, or rather to inward and outer acts, for opinions are inward acts. Many a wrong opinion may be guiltless, because formed in ignorance, and because that ignorance may not be our fault; but who shall presume to say there is no mercy for wrong actions also, when they, too, have been due to ignorance, and that ignorance has not been guilty? The question is not whether judgment and actions are in the same degree influenced by the condition of the moral motives. If it is undeniable that self-love and passion have an influence upon both, then, so far as that influence goes, for both, we must be prepared to answer. Should we, in common life, ask a body of swindlers for an opinion upon swindling, or of gamblers for an opinion upon gambling, or of misers upon bounty? And if in matters of religion we allow pride and perverseness to raise a cloud between us and the truth, so that we see it not, the false opinion that we form is but the index of that perverseness and that pride, and both for them, and for it as their offspring

we shall be justly held responsible. Who they are upon whom this responsibility will fall it is not ours to judge. These laws are given to us, not to apply presumptuously to others, but to enforce honestly against ourselves.

Be slow to stir inquiries which you do not mean particularly to pursue to their proper end. Be not afraid to suspend your judgment, or feel and admit to yourselves how narrow are the bounds of knowledge. Do not too readily assume that to us have been opened royal roads to truth, which were heretofore hidden from the whole family of man: for the opening of such roads would not be so much favor as caprice. If it is bad to yield a blind submission to authority, it is not less an error to deny to it its reasonable weight. Eschewing a servile adherence to the past, regard it with reverence and gratitude, and accept its accumulations in inward as well as outward things as the patrimony which it is your part in life both to preserve and to improve.

CXCVIII.

It was a strong expression of a certain writer, that the soil of the Christian Church had more vigor at the time when it was capable of throwing up such plants as the minds of Luther and Melancthon than warms it at this moment. And so I would say of the

darker periods of the thirteenth century. Look at the minds of the men, for example at the mind of Danté, which it moulded. Regard the comprehensive grasp with which he seized the seen and the unseen world, the entire range of ideas and facts, even the possible or imaginary forms of our future existence ; and while interweaving typically with his bold creations the great events and interests of his time, exhibited along with a richness of fancy and a depth of passion in which he had few poets for his rivals, an understanding edged for analysis like Aristotle, a spirit of childlike and ecstatic devotion like Augustine or Thomas à Kempis, and a strength of sublime intuition, that highest of human faculties, in which he seems to stand alone. Shall we, can we see again any such form and fashion of a man? Are there the materials for feeling and for training such a spirit? Among our footprints will there be found by posterity

“ Una simile
Orma di pie mortale? ”

His works are like the huge spears and swords that are shown in some of our old baronial castles, which none can wield ; and if the gigantic physical stature of ancient times be fabulous, is it equally untrue that the higher ranges of intellect, according to the prediction of Lord Bacon, have been reduced, and that our modern pride must begin to suspect and qualify some of its claims to superior excellence? It may not im-

probably be the case that so far as respects religion, we are actually progressing in some particulars while we retrograde in others. The church may be engaged in developing the ideas which she possesses, and in bringing the bud to flower ; or she may be, on the other hand, condensing what has been too much rarified in a heated atmosphere, directing its power to a definite and palpable object, and seeking, through compression, to attain a more energetic action.

CXCIX.

The truths of religion being certain and unchangeable, they afford as unexceptionably true a ground of unity to those who know most as to those who know least, and it is the evil nature alone within us which has multiplied heresies upon the earth under pretence of knowledge.

CC.

Mankind have by nature a sense of the power of God combined with an alienation of the will from him. Had they the first alone, they would of course receive his word as he gave it ; had they the second alone, they would of course and avowedly reject it. But under the existing combination of these reciprocally counter-working sentiments, they are for the most part

disinclined either heartily to accept or boldly to renounce it; and they are apt accordingly to receive it in form for the satisfaction of their fears, but to evade and neutralize it in substance to avoid the sacrifice of their individual wills. Now this evasion and neutralization can best be effected by the method of misinterpreting the sacred text and thereby misrepresenting its commands, and thus getting rid of whatever in them is mortifying to human pride and desire, or inventing compensations which revelation has not really allowed. Here, therefore, we have in our view a cause not only of the most malignant, but of the most unceasing operation. As permanent as the force of human inclination, is also the bias towards heresy, towards the putting glosses upon the Word of God, and reducing it to the measure of our own discretion. It seems to follow that an equally permanent corrective is required to uphold everywhere the faith in its integrity and unity against the multiplying and fluctuating forms of error.

CCI.

Sympathy is a principle which for the most part gives increased energy to action. When the electric chain pervades the hearts of many, it seems to render all their combined force available for each individual, as the momentum of a material body composed of many

parts would carry every one of them, with much greater rapidity and power than they would have possessed if they had been put in motion apart from one another. And thus we may see how eloquence works its effects on crowds much more powerfully than on individuals ; and how the most indifferent wit is sufficient to convulse a popular assembly with laughter, which if obtruded on any one of its component members in private, would either pass unnoticed or excite contempt. In this strength of sympathy is a part of the *rationale*, so to speak, of public prayer ; it husbands and multiplies individual energies ; and the higher our conception of the church, the better we shall be prepared to estimate and to profit by this great function.

CCII.

A religious creed presented to the mind for its acceptance may be excluded from the heart if so be that the imagination, unduly predominating over the mind of the man, interposes, and anticipating the torpid action of the affections, meets that creed, views it artistically, as it is termed, in the manner, that is to say, in which a workman would view a block of marble which he is about to reduce to shape ; estimates it with reference not to its appointed ends, but to the law of beauty and its correspondence therewith, or discrepancy therefrom.

But the imagination is not the only interceptor of affections divinely destined to the purposes of action. The understanding may be excited simultaneously, and when set to work in reasoning upon the relations of any given phenomena, or upon reducing them into a system, it may thus, with speculative truth for its end, be so delighted with its own energies as to lead us into forgetfulness of action. Thus it absorbs in intellectual exercise the strength that ought to have been spent in practical exertion ; and while it seems to be doing the work of the affections it diverts them from their own end, employing all the mental powers in the verification of terms instead of the execution of acts, and then applying them to its own work of classifying, comparing, concluding, or otherwise as the case may be. Thus again, when a religious creed is presented, say to a disputatious and subtle mind, in which the action of the critical faculty overbears and absorbs all other energies, that faculty regards the creed proposed polemically, considers it with reference to logical and technical precision, and not in respect to its moral characteristics and tendencies, and wastes upon this theoretic handling of sacred themes all the sedulity which ought to be employed in seeking to give effect to the proffered means of spiritual amelioration.

If the understanding is neither able to dispense with the aid of the affections, nor in itself sufficient to stimulate them for the purposes of practice — if it be so

far from this that it may, on the contrary, often become their hinderer—then we cannot fail to see the religious importance of having some avenues to the affections otherwise than through argumentative methods, and with an intervention of intellectual powers as slight as can possibly be, in order that of several fallible processes, each one may help to supply the defects or retrieve the errors of the others.

CCIII.

Your wish is to lead a life that is manful, modest, truthful, active, diligent, generous, humble: take for your motto these wonderful words of the apostle where he says, “Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report” — everything that is good is to be within your view, and nothing that is not good. I am certain that if you cherish those virtues you will never forget the basis of them, you will never forget where lies their root. I do not mean that you are continually to be parading your religious feelings and convictions. These are very deep and solemn subjects, and will grow in the shade rather than in the sunlight. Let them ever be in your minds, as they are indigenous to the root of every excellence. Whatever you aspire to, aspire above all to be Christians and to Christian perfection.

CCIV.

The grand and ruling influences through which we are capable of being led towards religion, are the fear of punishment, the desire of enjoyment, the love of goodness. Let us consider how far each of these influences is made effective through the sole action of the understanding, and how far by the supply of impressions from the affections which are human, and how far through those which are themselves derivable only from a divine influence.

Now the fear of punishment, in the gross or in the detail, may doubtless be made operative through our human affections, which recoil from pain as such, and with a consciousness of its general nature; aided by the understanding, which supplies the notion of power on the part of the Deity to make that punishment sensible and effective; but this fear of punishment is no genuine religion — it is no more than a still distant stage on the road to it; and as it may be felt without spiritual influence, so we have further to remember that it may be entirely overborne and nullified by the force of the temptations which it attempts to resist. There remains therefore a lack that requires to be supplied. But even for this partial influence the understanding alone is insufficient: it depends, in part, upon that apprehension of punishment which our natural susceptibilities, and not the proper energies of the understand-

ing, supply: and therefore an argument may be drawn from this quarter, not perhaps strictly for the necessity of spiritual grace, but at all events against the sufficiency and so the sole jurisdiction of the understanding.

The desire of enjoyment, in the gross, may be impressed through the same human means: the first, of affection and understanding at work jointly; the second, of understanding alone. But as we go into detail, and come to inquire after any intimation of the nature of proposed enjoyment which the gospel offers, our human faculties fail us because we infer — as far as we can infer at all — that it is such as our human faculties cannot receive or appreciate, but would even be inclined of themselves to reject. We therefore need, in order to feel the full force of a view of heaven offered to us, to have an affection towards God of veneration, love, and trust, which our corruption has absorbed. This then is from a divine source: so that we now need not only the understanding and the affections, but likewise renewed affections to initiate the truly religious principle; and we accordingly see with much more strength and clearness the need of a divine operation other than that which the understanding carries, in order to set the understanding itself in motion towards God.

Thirdly, as regards the love of goodness for its own sake. For this we must be able to recognize the divine will as good in itself, and as determining what is good

in itself, and as determining what is good for us, independently of, or in opposition to, any estimate of our own. It is clear that this love, fixed on goodness as an end, and viewing goodness as embodied in, and as measured and tested by the will of God, is the adoption of an entirely new standard, of which our fallen state supplies none of the elements; and the primary conception of the object, as it is an object of affection, must be in the affections, antecedent to any action of the understanding which acts only upon what is already conceived. It must therefore, in its earliest beginnings, under the strictest necessity, come from a divine influence, and not through the understanding.

CCV.

The ship retains her anchorage yet drifts with a certain range, subject to the wind and tide. So we have for an anchorage the cardinal truths of the gospel. The progress of truth through the character is slow, and requires time for its full establishment, long after it has been sincerely and vitally received. It is a task of common interest, to learn better the lesson we must all feel that we have so imperfectly acquired namely, that which shows how we may least inadequately fulfil all the conditions of that blessed and glorious life which we have in Jesus Christ, and how

most effectually oppose its powers to the powers of the fallen and evil life that belongs to our own selves.

CCVI.

To remove from the face of the truth whatever may have sullied or obscured it, to repel assaults upon its purity and integrity, to illustrate and make it known, and to adapt and prepare the minds of men, by the means which itself supplies for its reception, these are objects of religious reform; and when, instead of imagining to ourselves a modern revelation of which we are the favored subjects, we desire simply a recurrence to the old truth of the gospel in the old spirit of the gospel, we check the exorbitance of selfish pride by placing between ourselves and the divinity an instrumental agency independent of ourselves; while it still remains true, that for the very perception of the existing defects, and of any means for their removal, we must refer entirely and alone to God.

CCVII.

We need not fear that an ample discharge of one branch of duty should encroach upon another.

Each of our natural members has offices to perform for itself, has contrivances for feeding itself, besides being evidently fitted and intended to dis-

charge certain functions on behalf of the body. Now, its exercise in those functions, within the limits of nature, does not hinder but promotes its own particular health and growth. The leg, for example, of a man who walks much, the arm of one who labors with the spade, draw an increase of strength to themselves from performing offices not undertaken on their own account, but wherein they serve as the instruments of the entire body, while it is a central principle that carries into outward and physical effect the resolutions of the mind. And surely so it is with our spiritual position in the body of the Lord Jesus Christ. Surely here, as in the natural form, the operations of a man are intended to be performed, not in the contemplation of his own narrow self as an end, but of an end which is extrinsic to him and of far larger scope. Just so we see that every act of benevolence loses the flower of its purity when reflection on any benefit that may result to the agent is intermixed with its composition and execution —

“It is the battle, not the prize,
That fills the hero's breast with joy.”

It is the mercy, not the ensuing and rewarding peace, which animates the heart of the merciful. And yet the benefit, though un contemplated, will come if the act be done aright — it is not sacrificed by being put out of view.

CCVIII.

The whole scheme of Christianity is pervaded and distinguished from every other religion, including even its revealed forerunners, the patriarchal and Jewish dispensations, by that mystical character, that combination of a body with a soul, of the outward sign with the inward grace, which brings it into such perfect and comprehensive harmony with the mixed nature of man as both a material and an immaterial being. It is the living and life-giving energy of the Spirit of God, which animates the whole body of the Redeemer, and moves it according to his will, in all the forms prescribed for its exercise and development. Nothing can be more profoundly solemn than the belief, still shared, thanks be to God, by nearly all who bear the name of Christ, that the motions of this Divine Spirit wait in some special sense on certain functions of religion, discharged by man at his own discretion, like other acts of his common life.

CCIX.

The war of faith with scepticism becomes continually hotter and fiercer ; the complaint of things transitory against things durable waxes louder, and the testimony of things durable to the fixed polar truths on which they at once rest and act, grows clearer and

steadier from day to day. If all the bonds of human obediences are in progressive relaxation, yet the principle of divine obedience gains in vigor and in influence. If the time be more crooked and perverse than ever, yet we are manifestly on the way to simplicity. We are as when a company that has halted for refreshment prepares to march; the eater and the sleeper rise from their easy couch upon the sward, and amidst the general hum and stir no law or tendency to order can be discerned; but after a little, each will fall into place, and the whole will be prepared for regular and simultaneous movement. Thus it is with society in this our day. Many a seed has sunk into the soil and lain inorganic for a time, waiting the shower and the sun. But at some instant, under some combination of causes too subtle and too comprehensive for human analysis, the dormant instincts begin to move; and though at first blindly groping their way underground, they gather themselves by degrees into masses, and these masses again unite in a larger mass, until at length they are such that in their collision they shall shake the world. Happy indeed is he who shall be found prepared in that day, and happy the humblest of men, who, with sincere intent, shall have contributed in the very least degree towards such preparation.

And if, however encumbered with unconscious prejudice, we keep the beacon-light steadily in our view, we

may always take comfort in the midst of our labor. We may remember first how much of the misapprehension which gives occasion to wrath may fairly be ascribed to ourselves, and next that all collisions, whether in speculation or in practical life, are actually and effectively working together for the ultimate and permanent establishment of truth: of truth, in whose train unity and peace are inevitably found; of truth, whose prevalence we ought first and most of all to desire, not in the aspect which she wears to us, not in this or that specific dress which receives its color or figure from the contemplating fancy, but for her own sake as such, and in her own substance as such. And we are bound to love that substance which as yet we see but variably, dimly, and remotely, that as yet undeveloped substance, with an affection higher and more absolute than we yield to any of our own subjective impressions received from the everlasting seal; as when sailors, weary of the main, are hastening together towards a common home, which they know to be a home, and to be common, and one may with straining eyes conceive that he beholds it at one point of the compass, and another dreams that elsewhere he sees it breaking the even line of the horizon; but the love and the desire of each are fastened not upon the image scarce conjectured, but upon the reality which that image is taken to denote. So that, wherever we can enjoy the full and firm conviction that others with

whom we are in apparent conflict are truly searching for the same object as that to which we have given ourselves, their labors, although in their first direction adverse to our own, ought to be, and in a true though a restricted sense may be, even here and now, a bond of inward union between us.

CCX.

That which we familiarly call the history of men, is not their history. It is a part indeed of their history, but not the most important and essential part. We should think it strange, and might be tempted to complain of it as either a gross error or a fraud, if an account of some of the less important classes of material objects should monopolize or even assume the title of natural history. It is not less at variance with the true nature of things, though more in conformity with our habitual but erroneous conceptions, that relations, which are only secondary with respect to the most momentous interests of man, and the highest parts of his nature, should, by a semblance of common consent, be considered the history of man. There is fraud in this case, but the fraud is in ourselves, in each of us, in the deprivation of the inward eye, which misrepresents the comparative magnitude of objects, and gives to the things which are seen, a greater importance than to those which are not seen.

CCXI.

As secular history will in the natural course of things be gathered from contemporary observations, first recorded with the advantages of proximity, and then reduced into order with those of comprehensive and impartial contemplation: so, in the history of religion, we ought to consider not only the records of the past, with which our concern is comparatively remote, but also those peculiarities and variations which are actually beneath our eye, which belong to the circumstances and persons of our own time, and by which perhaps in more than trifling particulars the forms of our own belief, and thus of our own character, are determined. And the habit of observation which should arrest and embody some of the religious characteristics of the period as they rise or ripen, or decline, and the pen which should record them with fidelity, might be found to render useful service to truth.

CCXII.

We all know how much has been done in the researches of our time by applying the principle of comparison — comparison, for example, of the structure of living bodies as the basis of modern biology, the comparison of the structures of languages as the basis of philology. Depend upon it, then, that the

observation and analogy which natural history is continually suggesting, as it is valuable for the purposes of science, so it has a lighter but a most graceful and civilizing use in supplying those analogies taken from the seen world and applicable to the unseen, assisting in giving to every work of the mind that grace and beauty, which is just as appropriate and desirable, though it may not be so indispensable to it, as are the higher qualities of solidity and truth.

CCXIII.

Religious truth is the basis and groundwork of charity. The apostle did not preach to the heathen, as first in order, that they should love one another, but that they should repent towards God, and believe in Christ. Why? We may with reverence reply, because the heart of man is in great part averse to the law of mutual love; because proclamation of that law, without the specific means for procuring obedience to it, would be a mockery, a cruel and dangerous delusion; because by this men would then have seemed, as they now too often seem, to themselves, to be as it were fulfilling by anticipation the law of Christ, through a way which is shorter as well as more excellent; for the beautiful lessons of charity come smoothly from the tongue, and melodiously to the ear, even when they are employed as words alone, or as coverts

to facilitate the prosecution of irreligious designs ; and men thus arraying themselves in borrowed splendors grow persuaded that they are their own ; they talk of charity until they come to believe that it has really pervaded their souls, and has become their ruling sentiment, although that sentiment has taught them to depreciate the doctrines of the faith which is the ground of all charity. Great is the error of those who depreciate love, the end of the commandment : but what avails the recognition of the end, if we wilfully set aside the faith, the divinely ordained and the exclusively effectual means ?

CCXIV.

To encourage a brotherly feeling towards those with whom we differ, we must remember that we may be inwardly united while we are outwardly in conflict ; and on the other hand, to exclude the poison of indifferentism, we must remember that for the purposes of duty, the partial truth we possess, imposes upon us as real and valid obligations, as the universal truth we hope one day to enjoy. In the harmony of these two principles lies the secret of the peace of mankind, and in a certain, even if a distant, future is folded up the day when that secret shall be fully and universally revealed.

CCXV.

Charity, if it be real, forbids us to divide ourselves from our brethren upon matters of private or equivocal opinion, or to confound such matter with matter of faith, and utterly forbids the needless multiplication of conditions of communion ; but she does not forbid — no, she urges and commands — a diligent search for the faith of Christ in its completeness, and for the Church of Christ in its essential inherent conditions ; and this for the very purpose of insuring and perpetuating obedience to the law of brotherly love, which then only can become acceptable to the human heart when it is possessed with the doctrines of Christ and the influences of his spirit, because they alone so modify the human heart, as to bring it into intrinsic accordance with that law.

CCXVI.

We hear much of the decay of Christian liberality since the period of the Reformation and in England it has been grievous. It has been stated in Parliament, though I have not been able to learn on what authority, that there were in England three hundred years ago, between Parish churches and minor edifices, not less than ninety-seven thousand places of worship. At least we know there were churches enough, and

more than barely enough for the Christian flocks, while hundreds of thousands now are as sheep wandering on the hills, and without a shepherd. But let us inquire whether there has not been an at least corresponding decay of pious munificence in Roman Catholic countries. The stream of religious endowment has not lately flowed, I apprehend, in France or Italy, in Austria or the Peninsula, as it did during the middle ages. On the contrary, we may look long and almost in vain for the benefactions of the last three hundred years. The unfinished churches in Italy in particular, seem to show almost throughout that peninsula that the spirit of munificence and faith in which many great works were begun, decayed so rapidly as to prevent their completion. At least it is very safe to challenge a comparison between England and any of the continental countries on this score.

The Reformation did not in England freeze or check the generosity of the children of the church, whatever scope it gave to the rapacious avarice of the great. Nearly the whole of the professorships in the Universities both of Oxford and Cambridge have been founded since the Reformation; and in Cambridge it appears that not one-fourth of the entire endowments are held in right of any Roman Catholic benefaction: nor is there any reason to suppose that the proportion is materially different at Oxford; while Dublin derives its entire possessions from the same period. It is true

indeed that the channel of pious and thankful bounty was altered, and with sufficient reason. The provision for public worship and the maintenance of a clergy was already redundant ; while that for the education of the young in such a knowledge of Christianity as befitted their rational faculties, was extremely in arrear. Accordingly that which had been nobly done by William of Wykham, by Henry the Sixth, by Dean Colet, was imitated, not only by Edward the Sixth and by Elizabeth, but by their subjects in immense numbers ; and the splendid endowments of the grammar-schools of England attest the liberality of the children of the church during the latter part of the sixteenth and the whole of the seventeenth century. Besides these, there were immense endowments for the relief of the poor, by foundations of hospitals and almshouses, which may also be employed in illustration of this argument. Of the present there is indeed little to be said, except that it has afforded some brilliant examples, and gives hope for the future. Has Christian charity, however, been more lively, upon the whole, during this period, among our continental neighbors ?

CCXVII.

It is not in the nature of things, alas ! that all truths should be felt alike by all persons and at all times. Now, even suppose a man assumes, and it is the

greatest assumption any man has a right to make, that he is in advance of some among his brethren in his apprehension of some particular truths, and that seeing their outlines and their complexion more clearly, and himself more satisfactorily, he is desirous of leading others to partake the benefit: it is quite manifest that such a conception is not the introduction of new but the development of old and perhaps suppressed principles; and that he draws them from a fountain-head common to his brethren with himself; his object therefore, must be to induce them to draw the same comfort from the same source; but if, instead of that, he either wilfully attempts or acts consciously in such a manner as to drive them to another communion, then, indeed, he must raise a suspicion of his temper if not his motives; and he proceeds in a mode not less out of conformity with logical consistency, than with the spirit of Christian brotherhood.

CCXVIII.

Unity of opinion upon the numerous and continually multiplying points that are opened by an inspection of Christian doctrine, though good and desirable, is very hard, considering the differences of our mental constitutions, to maintain; and further, so that the opinion be not contumacious, nor touch the declared foundation of religion, we know not that it is abso-

lutely requisite. But yet it is desirable to be always approximating to it, or rather it is desirable to set in action some countervailing power, which may neutralize the perpetual tendency to creation of new differences from the new combinations into which human thought is perpetually thrown. In short, varieties of theological opinion, though tolerable within certain limits, are false beyond those limits, and are always dangerous on account of their tendency to overstep the boundary ; and as they have a self-multiplying and self-extending principle in themselves, so they absolutely call for strong moral checks upon this tendency by way of security.

CCXIX.

Amidst the divisions of Christendom it has rarely happened, that titles, in themselves, conveying a reproach or slur, have been fastened upon any particular section. Human malevolence finds a sufficient scope in the invidious and oblique application of appellatives good in their first intention. And anything that tends to the introduction of the practice of calling names, and especially of embodying vituperation in popular phrases meant for popular use, should be discountenanced, as we think, by sober-minded and Christian-minded men.

CCXX.

The only way to cure mistrust is by showing that trust, if given, would not be misplaced, would not be betrayed. By its own nature it is spontaneous, and not subject to brute force ; in order to be enjoyed, it must be soothed, and won.

CCXXI.

Differences of judgment do not always impair moral and religious harmony. It is when the conflicting propositions are each held as matters of divine authority and essential importance, or as what is termed by theologians, in a solemn and peculiar sense, matter of faith. But, on the other hand, it is most desirable for the sake of Christian brotherhood and peace, that nothing should be so held except what, according to such evidence as our human condition requires, really is so : because every one of the mere opinions which heat, rashness, or ignorance would add to the canon of faith, becomes a new cause of needless wrath, and needless wrath is not pain only, but also sin. Since, therefore, such fatal evils result from confounding the province of proper belief with that of opinion, from the encroachment of the second on the first shipwreck of that faith, and from the encroachment of the first on the second breach of charity, how can we exagger-

ate the moral value in this point of view, of a system which should afford us an adequate criterion to distinguish the one from the other.

CCXXII.

What is more a bond of union among Christians than belief in the Holy Trinity? And yet how small is our knowledge of the essence of that doctrine! Many properties indeed we are authorized to predicate concerning it, and there is much that we are likewise enjoined to deny; but of its full meaning, how small a portion, so far as we are qualified to discern the limits of our knowledge, has been placed within the scope of our knowledge! Believing, however, in that which is revealed, we likewise know that however much may remain unrevealed, yet if the day come when there shall be a further illumination in a better world, those who may attain thither will be led and bound to accept all that additional knowledge of which they are as yet unconscious; and even here, as knowing the immutability of truth, and as taking the future cheerfully upon trust from the benignant providence of God, they feel themselves united by anticipation in that which they know not, because it is truly and inseparably attached to that which they know. We stand, then, as it seems, in the way of God's ordinances as regards this matter; obeying what we clearly see,

waiting and laboring that he may realize, in his wisdom, all that yet lacks to our full and intelligent harmony in point of truth, as well as to our perfect holiness in point of practice ; and finding alike in our present position and our past history, admonitions not only to love one another, but to love as brethren.

CCXXIII.

As freedom can never be effectually established by the adversaries of that gospel which has first made it a reality for all orders and degrees of men, so the gospel never can be effectually defended by a policy which declines to acknowledge the high place assigned to liberty in the counsels of Providence, and which, upon the pretext of the abuse that like every other good she suffers, expels her from its system. Among the many noble thoughts of Homer, there is not one more noble or more penetrating than his judgment upon slavery.

“ On the day,” he says :

“ That makes a bondman of the free,
Wide seeing Zeus takes half the man away.”

He thus judges not because the slavery of his time was cruel — for evidently it was not — but because it was slavery. What he said against servitude in the social order, we may plead against Vaticanism in the spiritual sphere ; and no cloud of incense which zeal

or flattery, or even love, can raise, should hide the disastrous truth from the vision of mankind.

CCXXIV.

The oppression of a majority is detestable and odious — the oppression of a minority is only by one degree less detestable and less odious. The face of justice is like the face of the god Janus. It is like the face of those lions, the work of Landseer, which keep watch and ward around the record of our country's greatness. She presents the tranquil and majestic countenance towards every point of the compass and every quarter of the globe. That rare, that noble, that imperial virtue has this above all other qualities, that she is not respecter of persons, and she will not take advantage of a favorable moment to oppress the wealthy for the sake of flattering the poor, any more than she will condescend to oppress the poor for the sake of pampering the luxuries of the rich.

CCXXV.

If we be just men, we shall go forward in the name of truth and right, bearing this in mind — that, when the case is proved, and the hour is come, justice delayed is justice denied.

CCXXVI.

How, in a country like England, where wealth accumulates with such vast rapidity, are we to check the growth of luxury and selfishness by a sound and healthy opinion? How are we to secure to labor its due honor — I mean not only to the labor of the hands, but to the labor of the man with any and all the faculties which God has given him? How are we to make ourselves believe, and how are we to bring the country to believe, that in the sight of God and man labor is honorable and idleness is contemptible? Depend upon it, I do but speak the serious and solemn truth when I say that beneath the political questions which are found on the surface lie those deeper and more searching questions that enter the breast and strike home to the conscience and mind of every man; and it is upon the solution of those questions that the well-being of England must depend. In the words of a popular poet, I give vent to this sentiment of hope, with which for one I venture to look forward for the future of England:

“The ancient virtue is not dead and long may it endure,
 May wealth in England ——”

and I am sure he means by wealth that higher sense of it — prosperity, and sound prosperity —

“May wealth in England never fail, nor pity for the poor.”

May strength and the means of material prosperity never be wanting to us ; but it is far more important that there shall not be wanting the disposition to use those means aright.

CCXXVII.

What I would always desire in trades unions, and what I look upon as essential to their full utility, is that those who enter into such combinations shall fully and absolutely respect the liberty of those who do not wish to enter them, and further, that they shall, although it is a difficult lesson for them, adopt large and liberal principles with regard to all the points that touch them in the exercise of their profession. Questions such as the employment of women, the employment of boys and young men, piecework, etc.—on the whole of these questions they should get rid of narrow and selfish views, and should adopt sound ones. I am bound to say that I think they are often lectured upon these narrow and selfish views by other people in higher stations who are very apt to act upon narrow and selfish views themselves when they can. But that is not the question.

Is it the best for themselves? I am convinced that they should be large and liberal in all their views with regard to the employment of labor, because, after all, when men choose to put unnatural and unnecessary

restrictions on the labor of women and children, what is that but putting it on the members of their own family, for these women and children are persons in intimate associations with them.

CCXXVIII.

Those who are least able to take care of themselves should be most regarded by others. Particularly is it a duty to endeavor by every means, that labor *may receive adequate remuneration*. Whatever measures therefore — whether by correction of the poor laws, allotment of cottage grounds, or otherwise — tend to promote this object, I deem entitled to the warmest support ; with all such as are calculated to secure sound moral conduct in any class of society.

CCXXIX.

An agitation by the working classes is not like an agitation by the classes above them having leisure. The agitation of the classes having leisure is easily conducted. Every hour of their time has not a money value ; their wives and children are not dependent on application of those hours of labor. When a working man finds himself in such a condition that he must abandon that daily labor on which he is strictly depend-

ent for his daily bread, it is only because then, in railway language, the danger signal is turned on, and because he feels a strong necessity for action, and a distrust of the rulers who have driven him to that necessity.

CCXXX.

We cannot consent to look upon a large addition, considerable although it may be, to the political power of the working classes of England, as if it were an addition fraught with mischief and with danger. We cannot look, and we hope no man will look upon it as some Trojan horse approaching the walls of the sacred city, and filled with armed men, bent upon ruin, plunder, and conflagration. We cannot join in comparing it with that *monstrum infelix* — we cannot say —

“— Scandit fatalis machina muros,
Fœta armis : mediæque minans illabitur urbi.”

By giving to the working classes new interests in the constitution, you shall, by the beneficent processes of the law of nature and of providence, beget in them new attachment ; and the attachment of the people to the institutions and the laws under which they live is, after all, more than gold and silver, or more than fleets and armies, at once the strength, the glory, and the safety of the land.

CCXXXI.

As among individuals *nemo repente fuit turpissimus*, so in States the most terrible developments of lawlessness and crime are indicators of some disease which, however deep, yet in a community is, if taken in time, never fatal. And it will be a mistake scarcely less ruinous in its extent than the iniquity, if the feelings which that iniquity excites are allowed to exhaust themselves in indignation, or in retribution, and if they do not accept as the one paramount lesson from the catastrophe the absolute necessity of careful study, and of appropriate remedies.

CCXXXII.

Avoidance of sin, comprehensive as is the meaning of the phrase, is still an inadequate and partial expression of a Christian's law of duty; and, in like manner, simple recoil from a false religion would leave us but imperfectly possessed with those positive qualities of truth, without which mere negations, however accurate, are utterly unfruitful.

CCXXXIII.

External success cannot always silence the monitor that lies within. You all know the noble tragedy of

our great Shakespeare in which Lady Macbeth, after having achieved the utmost external success, after having waded through blood to a crown, and that crown at the moment seemingly undisputed, yet is so troubled with the silent action of conscience residing within the breast that reason itself is shaken in its seat, and she appears at night wandering through the chambers of her castle. What does she say? There she had nothing to warn her from without, nothing to alarm her: Her success had been complete. She had reached the top of what some think to be human felicity, and what all admit to be human authority. What does she say in that condition?

“Here’s the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand.”

And the physician appointed to wait on her, in the few simple pregnant words of the poet says —

“This disease is beyond my practice.”

Yes; the disease of an evil conscience is beyond the practice of all the physicians of all the countries in the world. The penalty may linger; but if it lingers, it only lingers to drive one on further into guilt, and to make retribution when it comes more severe and more disastrous. It is written in the eternal laws of the universe of God that sin shall be followed by suffering.

CCXXXIV.

The spiritual and the carnal principle have not common grounds in religion, sufficient to move man. True, there is in both a sense of pleasure and of pain; but of the objects within the range of our experience those which to the apprehension of the one are pleasurable, are painful in the view of the other, and *vice versa*. Here, therefore, their range of contact determines. Both again have a conception of duty; but these conceptions are essentially distinct in respect of the supreme law to which duty is referred, and also of the rules and measures by which it is ascertained in human practice. Reasoning therefore may proceed to a certain point, situated somewhere between religion and irreligion; and we may undoubtedly derive aid from those relics and fragments of better views which are yet to be found amidst the ruins of the spiritual nature of man. But the analysis of moral action must have its limits; we may resolve questions into their elements, and these again we may divide into their constituent parts; but when we have fallen back upon the simple ideas themselves, which are the original grounds of the argument, we shall find that the law of our actual nature and the law of Divine Revelation are fatally at variance upon those simple ideas, whose grounds (by the hypothesis) argument cannot explain; and here accordingly we see, that there must be a

spiritual process rectifying these simple ideas and their root within us, in order that reasoning may take its due effect by setting out from right premises. Until we have the same primary conceptions of good and evil, of the sources of pleasure and pain, which the gospel embodies, it is of no avail that we consent to employ in argument the phraseology which Scripture supplies, or that the steps of our reasonings are logically accurate.

CCXXXV.

The Scripture sets forth to us the fulfilment of the will of God as the best and paramount object of desire. But that will of God refuses to the natural man the very things that he chiefly loves. What natural instinct prompts as desirable, the will of God says is the reverse. Here, therefore, our affection is at variance with the divine command, which command undoubtedly is in its terms perceivable by the understanding. They are opposed to one another as affirmative and negative. Nor is the difficulty removed by the promise of heaven or the threat of hell. For the natural man does not find in his view of the heavenly life that character of desirableness which the Word of God asserts to belong to it; again, they are at issue upon the very rudiments which constitute the essence of happiness, and contradict one another. Or

if he be tempted by the promise of happiness in the gross, and terrified by the prospect of pains, which are undoubtedly described in terms that he can appreciate still the energy of our affections is much more powerfully incited by proximate objects, as a general rule, than by distant ones, especially when they are also more thoroughly in affinity with our disposition; and will therefore, unless they be touched from within by a divine influence, incline much more to present enjoyments than to the negative idea of the avoidance of future pains, and the remote and feeble idea of the acquisition of joy in heaven.

In fine, to perceive in the will of God those qualities of goodness and desirableness without which we cannot love it, our affections must have been first detached from their present objects, which are such as they themselves have grasped by their natural impulses, arising out of their actual and depraved composition. No reasoning can effect this change more than it can prove an object to be white which the eye testifies to be black. For as the eye conveys the impression of blackness, so the affection conveys the impression of desirableness. It attaches that quality to the dictates of our own will; that is to say, in effect, of itself. It does not see it belonging to the objects indicated by the will of God. Surely then it is indisputable, that as the sense, if depraved requires a physical operation (whether of nature or art) to rec-

tify it: so the affection being depraved requires a spiritual impression, and that since the subject-matter of the Christian religion has for its office to present food to the affections, that food can only be available as such by an aptitude in these to receive it, instead of the existing contrariety; in other words, belief depends upon assimilation: *quod sumus scimus*: and the understanding alone cannot cure the affections, more than it can heal a wound or set a limit.

CCXXXVI.

A depraved theory does not bring with it the same degree of pleasure as a depraved practice: consequently the temptation to a depraved theory is less powerful than the inducement to a depraved act upon the same subject-matter. In the case of the act the pleasure is immediate, and helps to blink or hide the sin. In the case when the evil is to be conceived and to be entertained in the distinct form of a principle before it issues into practice, the pleasure is contingent and remote, and less able to raise a tempest of passion in its behalf; so that frequently the same degree of strength will enable us to repudiate a mischievous principle, which will not enable us, when the occasion is immediate, to refuse an action such as can only be justified, and therefore such as can only with consistency be performed, upon that principle. And hence

St. Paul describes as an aggravated guilt that of those, who not only do evil, but have pleasure in those that do it: *i. e.*, who begin to regard evil as a kind of law to their nature, as a principle authoritative in itself, and a bond, consequently, of union and sympathy: they are supposed to have reached such hardness as that they deliberately contemplate it in their belief, and are not merely surprised into it by negligence or passion, or want of self-government. With this idea it is that Milton, in describing Belial as the extreme of base wickedness, has placed him at the close of the infernal procession, and writes :

“Belial came last : than whom a spirit more lewd
Fell not from heaven, or more gross to love
Vice for itself,”

CCXXXVII.

It is the intermixture of evil with good in all the subjective forms of religion which gives a dangerous and fearful scope to uncharitableness in theological controversy ; and it is the presence of good amidst the evil which may indeed open in an opposite direction the danger of confounding true and false by equating them all, but which if that peril be escaped, presents in the task of their careful discrimination at once an exercise of faith and a labor of love.

CCXXXVIII.

There is something that indicates a feeble tone of mind, a dependence on secondary circumstances, and a want of genuine and ardent thirst in the soul for truth, whenever in momentous controversies men leave the great issue of true or false unexamined, and prematurely grasp at some consequence, which, following according to their judgment from the establishment of the contested proposition, is also as they think, likely to raise a prejudice against it. Or when, instead of inquiring into that main issue, they inquire into the manner in which it may affect themselves, and the uncomfortable sentiments which it has aroused and may arouse in them: as if their own feelings were to govern and determine the essence of divine truth, instead of being submitted to and determined by it.

CCXXXIX.

It has been observed as a circumstance full of meaning, that no man knows the names of the architects of our cathedrals. They left no record of their names upon the fabrics, as if they would have nothing there that could suggest any other idea than the glory of that God to whom the edifices were devoted for perpetual and solemn worship; nothing to mingle meaner association with the profound sense of his presence; or as if

in the joy of having built him a house, there was no want left unfulfilled, nor room for the question whether it is good for a man to live in posthumous renown. But come to the mean and petty reconstructions of the interiors of our parochial churches, which have been effected within the last hundred years, and we find that they are bedaubed, even if the achievement be no more than the building of a gallery, with the names at length, and often in a position of most indecent prominence, of those, not whose imaginations devised the work, not whose hands fashioned it, not whose offerings bore the cost, but such as have held some temporary parochial office, as have been, for the unsightly work, some *Fidenarum Gabiorumque potestas*, and thus have been enabled to gratify their vanity in the temple of God.

CCXL.

It is not a visionary notion, it is a sober and solid Christian truth, that every high-minded man will carry on the work of self-discipline itself, not so much with his own individual benefit and happiness habitually before his eyes as with the glory of God, filling, and delighting, and enlarging his vision, and enabling him to discharge that work more joyfully and more effectually than if his thoughts and hopes ran only the narrow round of his own insulated being. Besides,

there is generally implanted in our natural constitution, an ample security for at least a sufficient amount of desire and inclination towards our own particular benefit; so that for one error or defect there will always be a thousand excesses in this direction. Sound ethics would surely require of us not to look only at the one, but also to make some provision against the thousand cases. There is no fear of any extensive deficiency in the regard of the individual to his own welfare, so far as quantity is concerned; the great difficulty is to induce us to adopt the true way of attaining it, namely, by looking at that higher end which we are bidden and bounden to contemplate, and leaving the result in God's hand. All the reflex action and care of the conscientious mind upon itself will in this way be preserved; but it will be kept more free from the taint of selfishness, while it will also securely realize the objects at which that hateful spirit grasps in vain.

CCXLI.

Whatever may or has been said, and by persons of great authority, respecting self-love as a part of our constitutions, may it not well be questioned whether self was ever intended to form an object of separate contemplation on any distinct principle of preference, whether in short the whole amount of our dealings

with self, though they may constitute the greater part of our mental life, be not subject to exactly the same laws as the ordinarily less amount of our dealings with others ; whether a preference to self as such be ever justified in a Christian view : and further, whether at all events, and on the shewing even of those who would here support an opposite doctrine, the idea of self as an authority, and of the mere doctrine of self as a motive, whether to belief or to practice, and whether in things human or in things divine, be not by a great deal too prominent in almost every mind? Then coalescence with our brethren is advantageous. For united action will be incompatible with an arbitrary or capricious independence of judgment : it will discourage self-reliance in the adoption of conclusions : it will bring before us in the processes of reflection, the sentiments of others, their claims to respect, and other comparative probabilities of correctness.

CCXLII.

Every Christian, of whatever distinctive name, in proportion as he is really influenced by the truths of Christianity, will find, when he looks abroad upon the heathen world, no cause of exultation from the comparison between his less favored brethren and himself ; but on the contrary his first and paramount impression will be that of the greater disproportion between means

and performances in his case than in theirs — that of his deserving many stripes while they deserve few.

CCXLIII.

I believe that jealous self-scrutiny, both in individuals and communities, free and ample confession and sharp censure of our own delinquencies, are not only most befitting our human infirmity and sin, but are the best criterion of a real strength, the most hopeful signs of capacity to attain to truth by undergoing her discipline.

CCXLIV.

It is extremely painful to see on every hand, in almost every church, monumental inscriptions recording social respectability, domestic affection, professional talent, scientific acquirement, martial valor, even — in one instance which has met my eye — distinction in freemasonry, without any accompanying notice of the Christian hopes of the deceased; and of that character by virtue of which alone their human qualities can justly claim either permanence or praise. What respect has the stern sceptre of death for these earthly shows? What title have they to be commemorated amidst the solemnity of the Christian temple, unless they be under the seal of Christ? Gladdening it is in the long galleries of the Vatican, walled with the

sepulchral inscriptions of antiquity, to pass from these cheerless memorials of the dead, which alone paganism could supply, to the emphatic phrases and the not less eloquent symbols, which marked the tombstones of the early Christians, and told of their present peace and joyful anticipations of the future ; but how sad that we should now recoil from the use of our free privileges, and speak, as is so often the case, of the dead in Christ, as though immortality was not yet brought to light !

CCXLV.

It is the general truth, that even in carrying out the principle of holiness into the details of charity or self-discipline, we are continually beset by the danger of imbibing some tinge of belief that our acts are meritorious ; of mistaking what is done in us, for what is done by us ; and of imagining that anything done either in us or by us, could establish a claim of desert, properly so called.

But are we on account of this danger to suffer the principle to lie barren ? Are we to refrain from acts of benevolence, because we may inflate ourselves upon them with our insane pride ? Why then should we not refrain from acts of self-government, self-restraint, self-discipline, because we may be guilty of the same wickedness to which in every act of duty, be it what it

may, we are perpetually liable? From this we can only be preserved in discharging any of them, by the power of divine grace: but that power is alike sufficient to preserve us in them all; and in fact we may fear that the carnal mind sometimes shelters itself under this plausible objection, in order to avoid the sacrifice of its appetites, because whenever the argument is tested by application to one of the other departments of Christian obligation, we at once see that, while most useful as a warning, it is utterly futile in argument and mischievous in practice, if it be opposed to acts good in themselves and in their circumstances.

CCXLVI.

It has been said that the world does not know its greatest men; neither, I will add, is it aware of the power and might carried by the words and by the acts of those among its greatest men whom it does know.

CCXLVII.

No wave on the great ocean of time, when once it has floated past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.

CCXLVIII.

Take a human soul profoundly conscious of the taint and power of sin ; one given to the contemplation of the character of Christ, and shocked at its own immeasurable distance from the glorious image of the Master ; one pained not only with the positive forms of corruption, but with the pervading grief of general imperfection and unworthiness, and with the sense how the choicest portions of the life strangely run to waste, how the best designs are spoiled by faulty actuation, how there are tears (in the touching language of Bishop Beveridge) that want washing, and repentance that needs to be repented of. Such an one feels himself engaged in a double warfare, against evil without and against evil within ; and finds the last even fiercer than the first. To deprive one so minded of any fraction of what are termed the doctrines of grace, of such lights as shone upon the souls of St. Paul, St. Augustine, and St. Bernard, is to drain away the life's blood of the spirit, and lay him helpless at the feet of inexorable foes. For a nature such as this, religion is not only a portion or department of conduct, but, by a stringent necessity, the great, standing, solemn drama of life ; that in which all mental powers, and all emotions of the heart, are most constantly and intensely exercised ; and the yearnings, efforts, and conflicts which belong to the

external order are as nothing compared with those which are to God — wards.

CCXLIX.

In the sphere of personal life, most men are misled through the medium of the dominant faculty of their nature. It is round that dominant faculty that folly and flattery are wont to buzz. They play upon vain glory by exaggerating and commending what it does, and by piquing it on what it sees cause to forbear from doing. It is so with nations. For all of them the supreme want really is, to be warned against the indulgence of the dominant passion.

CCL.

It is easy to enumerate many characteristics of the greatness of Sir Robert Peel. It is easy to speak of his ability, of his sagacity, of his indefatigable industry; but great as were the intellectual powers of Sir Robert Peel, if you will allow me, as one who may call myself his pupil and his follower in politics, to bear my witness, this I must say, that there was something greater still in Sir Robert Peel — something yet more admirable than the immense intellectual endowments with which it had pleased the Almighty to gift him,— and that was, his sense of public virtue,— it was his

purity of conscience,— it was his determination to follow the public good,— it was that disposition in him which, when he had to choose between personal ease and enjoyment, or again, on the other hand, between political power and distinction, and what he knew to be the welfare of the nation, his choice was made at once, and when his choice was once made, no man ever saw him hesitate — no man ever saw him hold back from that which was necessary to give it effect.

May God grant that through his example, many may have awakened within their breasts the noble and honorable desire to tread, each for himself, in his own sphere, be it wide or be it narrow, the path of duty and of virtue ; and in discharging those truths which appertain to us as citizens, to discharge them in the spirit of that great man,— the spirit and determination to allow no difficulty, no obstacle, to stand between him and the performance of his duty,— relying upon it that duty is the road to enduring fame,— that if public men do not reap their rewards, as in barbarous times they may have sought it from immense and extensive possessions, measured upon the surface of the earth, they reap it in a form far more precious, when, like Sir Robert Peel, they bequeath a name which is the property not only of their family, not only of their own descendants, but of every man who calls himself an Englishman — a part of our commonwealth — something that helps to endear us to our own country — a

country that has a great and beneficial part to play in the designs of providence for the advancement and improvement of mankind.

CCLI.

Neither pretentious orations nor ambitious dispatches, which are but “tales of sound and fury, signifying nothing,” add anything to our greatness. Neither an individual nor a state can heap upon itself offices of supererogation, without displacing primary duties ; just as every weed that we suffer to grow in our gardens occupies the place which ought to be filled by some vegetable good for food.

CCLII.

While many of the actions of the Duke of Wellington, while many of the qualities he possessed are unattainable by others, there are lessons that we may all derive from the life and actions of that illustrious man. It may never be given to another subject of the British Crown to perform services so brilliant as he performed ; it may never be given to another man to hold the sword which was to gain the independence of Europe, to rally the nations around it, and while England saved herself by her constancy, to save Europe by her example ; it may never be given to another man, after having at-

tained such eminence, after such an unexampled series of victories, to show equal moderation in peace as he showed greatness in war, and to devote the remainder of his life to the cause of internal and external peace for that country which he had so served : it may never be given to another man to have equal authority both with the sovereign he served, and with the Senate of which he was to the end a venerated member ; it may never be given to another man after such a career to preserve, even to the last, the full possession of those great faculties with which he was endowed, and to carry on the services of one of the most important departments of the State with unexampled regularity and success, even to the latest day of his life. These are circumstances, these are qualities which may never occur again in history. But there are qualities which the Duke of Wellington displayed, of which we may all act in humble imitation : that sincere and unceasing devotion to his country ; that honest and upright determination to act for the benefit of the country on every occasion ; that devotedness in the constant performance of duty ; that temperance of his life, which enabled him at all times to give his mind and his faculties to the services which he was called on to perform ; that regular, consistent, unceasing piety by which he was distinguished at all times in his life, these are qualities that are attainable by others, and these are qualities which should not be lost as an example.

CCLIII.

A long experience impresses me with the belief that selfishness does not grow in intensity as we move downwards in society from class to class. I rather believe if a distinction is to be drawn in this respect, it must be drawn in favor of, and not against, the classes (if such they should be called) which are lower, larger, less opulent, and, after allowing fully for trades unions, less organized.

CCLIV.

The spirit of our religion, truly popular as it is, has effaced from the English Constitution, the very name and idea of the slave; but what if the selfishness of class, inhering in our politics, has prevented us from giving to the idea of freedom that which is its consummation, and to the character of the citizen, in the humbler orders, the amplitude of which it is susceptible?

CCLV.

What for the happiness of mankind, requires to be exercised, is that spirit of inconsiderate selfishness which, and which almost alone, makes this smiling world into a world of woe. It is the excessive regard for one's own welfare that, involving as it always in-

volves its misdirection, has marred through all generations the fairest prospects of humanity.

CCLVI.

It must be borne in mind that our intellectual as well as our moral nature is ever liable to be powerfully affected by habits previously formed. We know, for instance, that a statesman, a divine, and a lawyer, each fairly representing his class, will usually take different views of a subject even where they agree in their conclusion: because they approach it with distinct predispositions. These predispositions are the results of their several employments, which propose to them the several ends of policy, law, and divine truth; and modify their common mental acts accordingly.

CCLVII.

The age in which we live claims, and in some respects, deserves, the praise of being active, prudent and practical: active in the endeavor to detect evils, prudent in being content with limited remedies, and practical in choosing them according to effectiveness rather than to the canons of ideology. But if an eulogist, contemplating the cause of events from one point of view, may hold this language without fear of confutation, a censor may, from his opposite standing-

ground, launch his rebukes with equal confidence and equal justice. He may urge that we are, at least in the sphere of public affairs, restless, violent, and feeble: restless in our impatience of evils which belong to our human state, and in attempting the removal of which we can hope nothing better than to exchange them for others far more grievous; violent, in laying irreverent hands upon good laws and institutions on account of some imperfection which attaches in them, or it may be only to our use of them; lastly, and most of all, feeble in our partial and narrow modes of handling emergencies, our inability to solve problems with which other times and men have not feared to grapple. Nay, he may accuse us of incapacity even to measure the scope of our own arguments; or to learn, at the very time when we are setting forth under their guidance how far they are likely to lead us, and on what kind of ground they will permit or enable us to rest.

In general, it may be said that the censor and the eulogist of the age are not, when thus speaking each for himself, absolutely in conflict. They find respectively their subject-matter in different fields of legislation. Where the work to be done is mechanical and external, the eulogist may be justified. Where it touches the more inward and subtle forces which operate upon the relations of man, the censor is in the right. Appreciating complaints by their loudness, and remedies by the hardihood of the promises their

projectors offer; choosing subjects according to the immediate profit or popularity they will yield and not for real urgency; thinking more of the present than the past, and of the future less than either; we forswear the qualities, and invest the habits of mind, necessary for an occupation where men should dig deep for their foundations, and learn to be content with slow, and for a long time perhaps invisible, results.

CCLVIII.

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind resents the chill touch and relentless scrutiny of logic.

CCLIX.

I have no dreams of a golden age; there will always be more than enough to deplore, more than enough to mend. But let us at least thrust aside the needless difficulty of wanton crimination; and let us labor, in patience and good-will towards all, to handle and direct for the best the movements of our time.

CCLX.

We believe that if one could construct a system which should present to mankind all branches of

knowledge save the one that is essential, it would only be building up a 'Tower of Babel, which, when completed, would be the more signal in its fall, and which would bury those who had raised it in its ruins. We believe that if you can take a human being in his youth, and if you can make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for the profession of a merchant, a lawyer, or a physician; that if in any, or all, of these endowments, you could form his mind — yes, if you could endow him with the science and power of a Newton, and send him forth — and if you had concealed from him, or, rather, had not given him a knowledge and love of the Christian faith — he would go forth into the world, able indeed with reference to those purposes of science, successful with the accumulation of wealth for the multiplication of more, but “poor, and miserable, and blind, and naked,” with reference to everything that constitutes the true and sovereign purposes of our existence.

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EXCELLENT BOOKS.

SIX MONTHS AT MRS. PRIOR'S. By Emily Adams. Illustrated. Boston: D. Lothrop & Co. 1.25.

"In this fresh little story, which is addressed especially to young girls, the author tries to impress the lesson that the disagreeable and annoying duties of life may be made pleasant by accepting them as inevitable, and asking help from above. Mrs. Prior is the widow of a clergyman, and has been left with five little ones to support. She discharges her servant, and divides the lighter duties of the household between herself and the two eldest of her children, Minnie and Helen. Unaccustomed to any thing but study and play, the girls find it very hard to have their old time appointments for enjoyment circumscribed, and complain bitterly at first. The book gives a history of their experience, and shows how the work that was so irksome at first became in the end a source of pleasure and means of healthful discipline.

"Six Months at Mrs. Prior's" is a sweet story of womanly tact combined with christian trust. A widow, with scanty means, makes a home happy for a group of children, restless, wayward and aspiring, like many American children of our day. The mother's love holds them, her thrift cares for them, her firmness restrains, and her christian words and life win them to noble aims and living. The influence of the christian household is widely felt, and the quiet transforming leaven works in many homes. We can't have too many books of this kind in the family or Sunday-school."

MISS PRICILLA HUNTER, by Pansy, opens a new view for that charming writer, but one eminently popular at the present time. It deals with the payment of a church debt, and shows how an humble woman, with a Christian character which gave power to her words, raised the money to pay off a debt which had long been a hindrance to church growth and to Christian benevolence. Why she did it, and how she did it, is told in Pansy's best fashion: her encounters with crabbed folks, and stingy folks, and folks determined not to give to the church debt, are highly amusing, as well as her devices to get something from everybody.

RECENT BOOKS.

YENSIE WALTON. By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. \$1.50. Of the many good books which the Messrs. Lothrop have prepared for the shelves of Sunday-school libraries, "Yensie Walton" is one of the best. It is a sweet, pure story of girl life, quiet as the flow of a brook, and yet of sufficient interest to hold the attention of the most careless reader. Yensie is an orphan, who has found a home with an uncle, a farmer, some distance from the city. Her aunt, a coarse, vulgar woman, and a tyrant in the household, does her best to humiliate her by making her a domestic drudge, taking away her good clothing and exchanging it for coarse, ill-fitting garments, and scolding her from morning till night. This treatment develops a spirit of resistance; the mild and affectionate little girl becomes passionate and disobedient, and the house is the scene of continual quarrels. Fortunately, her uncle insists upon her attending school, and in the teacher, Miss Gray, she finds her first real friend. In making her acquaintance a new life begins for her. She is brought in contact with new and better influences, and profiting by them becomes in time a sunbeam in her uncle's house, and the means of softening the heart and quieting the tongue of the aunt who was once her terror and dread. Mrs. Clark has a very pleasing style, and is especially skilful in the construction of her stories.

"Yensie Walton" is a story of great power, by a new author. It aims to show that God uses a stern discipline to form the noblest characters, and that the greatest trials of life often prove the greatest blessings. The story is subordinate to this moral aim, and the earnestness of the author breaks out into occasional preaching. But the story is full of striking incident and scenes of great pathos, with occasional gleams of humor and fun by way of relief to the more tragic parts of the narrative. The characters are strongly drawn, and, in general, are thoroughly human, not gifted with impossible perfections but having those infirmities of the flesh which make us all akin.

SIX LITTLE REBELS. By *Kate Tannatt Woods*.
25 crayon drawings by *Boz*. Price, \$1.50. Boston:
D. Lothrop & Co.

SIX LITTLE REBELS, is a charming story of five southern children, brought to one of our quiet New England towns during the civil war. If the south has many such families, a great future lies before it, for a finer group of children it would be hard to reproduce in any part of the world. The characters are finely drawn, fresh and natural as a June morning. They accommodate themselves to New England life as if to the manor born; and their adventures, and sporting humor, and loving ways make up a delightful book.

Their temporary home was well chosen. Dr. Warrington is a genuine New Englander, with shrewd insight, quiet ways, and a perfect self-mastery, which assures him great influence over others. His daughter Dolly is a jewel, modest, self-distrustful, but gifted with Yankee faculty, equal to all emergencies; Axy, too, the maid of all work, and Aunt Lucinda are admirable specimens of New England character. The book is certain to be a favorite with children, who will have no end of laughter over the pranks, of Lex, the mischievous colored imp, and as much enjoyment over the sweet prattle of baby Bertie. We can't have too much of such literature.

LINKS IN REBECCA'S LIFE. By "Pansy." Price, \$1.50. Boston: D. Lothrop & Co.

"Pansy" has no rival as an author of the best class of Sunday-school books. Her "Ester Ried" and "Chautauqua Girls" series are models in that important line of literature. Her new book, "Links in Rebecca's Life," is worthy of a place in the same list. This book is an admirable one. Its tone is healthy and stimulating, without a trace of sentimentalism or cant: and its characters are thoroughly natural, such as any reader can recognize in the community in which he happens to live. The heroine, Rebecca, is intensely human, with a noble nature in which many weaknesses hide themselves and come often to the surface. But she is a Christian of the best type, and her aspirations and hard-fought battles inspire enthusiasm in a reader. The Committee on International Lessons couldn't do a better thing than to circulate this book in every part of the land. It shows how the lessons may be made helpful in the daily life, and how the Old Testament may be taught with interest to an Infant School, or to men and women of every congregation.

ECHOING AND RE-ECHOING. By *Faye Huntington*. Price \$1.50. Boston: D. Lothrop & Co., publishers.

It shows great ignorance of the Sunday-school literature of our day, when one calls it weak and namby-stuff, with an equal mixture of love-stories, and impossible adventures. The censure is just for a certain class of books, but a large library may be gathered of first-class works admirable alike in moral tone and in literary execution, books which everybody can read with delight and profit. "Echoing and Re-echoing" is a book of this sort, a well-told story, abounding with practical lessons, and inciting to a noble Christian life. The most intelligent opponent of religious novels will find his prejudices giving way in reading it, and a fastidious literary reader will be thankful that children have such good books for moulding their literary tastes.

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OUR BOOK TABLE.

POOR PAPA. By Mary W. Porter. Illustrated. Boston: D. Lothrop & Co. Paper covers, 50 cents. Of all the lately published books in which children bear a principal part, one of the most natural and charming is *Poor Papa*. It breathes the very spirit of childhood, and one is inclined to believe that the author must have drawn her characters from living models. Few writers have the faculty of describing children as they are, and many of the so-called "juvenile" books published are dreary failures simply because their writers have no sympathy with their subjects. The children whom Miss Porter describes are genuine children and not make-believe. They have all the indescribable ways and peculiarities that make little people oftentimes riddles to their elders. Their journey abroad with "Poor Papa," who comes all the way over the ocean for them, their adventures, their quaint observations on what they see and hear, their thorough enjoyment of everything, the comical surprises they are continually giving those around them, are delightfully set forth, and will be as fascinating reading for the older as for the younger ones.

"Poor Papa" is sure to be a favorite. It is a graphic story of the perplexities of a father, left a widower, to care for two children. The father is an artist, absorbed in painting, and having no knowledge of child-nature; while his two children, loving and true, are like young colts, with irrepresible life and spirits, and perpetually in trouble. They have many amusing adventures in Italy, from their rollicking love of freedom and fun, and barely escape with life from a governess, whose martinet habits transform her into an ogre, delighting in torture. But the troubles of papa and children find a happy solution in the advent of a new mamma, the sister of a brother artist, whose fine womanly instincts have helped the children already over many a hard place. Summer travellers will have many a hearty laugh over the volume, and enjoy equally the humor of the children and the perplexities of "Papa."

CRITICISMS.

MY DAUGHTER SUSAN. By Pansy. With fifteen illustrations by Miss Humphrey. Boston: D. Lothrop & Co. Paper covers, 50 cents. Here is a book, to use an expression of Hawthorne, transfixed with a purpose. A book for summer reading, bright, sharp, and thoroughly interesting, and yet containing something more than a mere story. Its keynote is temperance, and we doubt if any lecturer ever put his arguments in more telling shape or made his illustrations more fascinating than the author has done in this little work. "My Daughter Susan" is an original character; a woman of strong mind and fixed principles, brilliant and sympathetic; the life of social gatherings, and yet a most determined opponent of the various temptations which are offered at such places in the way of wines and intoxicating liquors. The book is the history of her experiences for a single day, and shows what can really be accomplished by determined effort in a righteous cause. The illustrations are capital and add to the attractions of the volume.

A NEW SUMMER BOOK.

"My Daughter Susan" is in Pansy's best vein, and nothing more need be said to those acquainted with her writings. With rare insight into character, and as rare a gift for storytelling, she unites a humor bubbling over in perpetual fun, and an intense earnestness, loathing meanness and wrong, which keep a reader vibrating between laughter and tears, and revive the best elements in his nature. Her books are of the healthiest kind, and admirable companions for summer travel. The illustrations of the volume are particularly good.

BOOK NOTICES.

Walks to Emmaus. By the late *Rev. Nehemiah Adams D. D.* Edited by his son, *Rev. William H. Adams.* First series. January-February. Boston: D. Lothrop & Co. 12mo. pp 360. Price, \$1.00.

“This is the first volume of one of the largest and most promising homiletical works of the age. It will embrace two sermons for every Sabbath of an entire year. It is “a Christian year,” yet not confined to the liturgy of any single denomination of Christians, but aiming to include within this compass one discourse on each topic of ordinary pastoral use, or the needs of the religious reader. It is adapted for the vacant pulpit, the sick room, and the private library.

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